Englandes bright Honour:

Shining through the darke disgrace of *Spaines Catholicon.*

Seruing as a cleare Lantherne, to giue light to the whole world, to guide them by; and let them see, the darke and crooked packing, of *Spaine*, and *Spanish* practises.

Discoursed in most excellent and learned Satires, or briefe and memorable notes, in forme of Chronicle.

Read, but vnderstand; and then iudge.

LONDON

Printed by Iohn Deane, and are to be sold at his shop at Temple barre.

1602.

England's Triple Honour:

Shewing through the dukedom of Spain to Catholicon.

Serving as a clear Lanthorn to give light to the whole world, to judge them by, and learn to see the duke and crooked paths of Spain, and Spanish practises.

Discovered in most excellent and brave Stories, or brief and memorable Notes, by way

Read, Blush, Repent, and then judge.

BRITISH MUSEUM

LONDON

Printed by John Dane, and are to be sold at his shop in Temple bare.

1623.

A SATYRE MENIPPIZED, THAT IS TO SAY,

a Poesie, sharplie, yet Philosophicallie and wisely rebuking vices without regard of persons.

Touching the vertue of the * Catholicon of *Spayne*, and concerning the holding and assemblie of the States of *Paris*.

Anno. Dom. 1594.

The Printer of the French Copie to the Reader.

THis discourse, touching the assemblie of the States of Paris, *and touching the vertue and strength of the Catholicon of* Spayne, *was made and written in the Italian tongue, by a Gentleman of* Florence, *which was at* Paris, *whilest the Estates were held and assembled there, of purpose (as is to bee supposed) to carrie the same to his Master the Duke of* Florence, *that so he might represent vnto him the wonderfull estate of the affayres of* France. *But it fell out, that as he did returne into his countrey, and passed by* Amiens *to goe into* Flanders, *his horse keeper being a Briton borne, and vnwilling to hazard himselfe in so long a voyage, and having perceiued that his Master was no good Catholike (& yet he gathered it by nothing but this, that he called that* a Biarnois *the King of* France) *he gently parted from him, without telling him any thing that grieued him, or that troubled him in his quiet estate: and to comfort himselfe for the keeping and feeding of two horses, he carried away the better of them, together with the cloake bagge or maile, in which was the originall of the sayd discourse. But God would haue him taken by certaine religious persons of* Chasteauuerd, *and brought before the Maior of* Beauuois, *where he had been declared and taken for a good prize, by reason of some booties or bagge of*

*Amongst the Phisitions it is a name giuen to medicines, vsed to purge all humours, & here applied to the briberie and other corruptions of the Spanyard.

a He meaneth the King now raigning, who hath this name of Bearne, a coũtrey subiect vnto him.

*Doublons

Doublons found in the maile, but that he shewed them an ounce of Catholicon, which he carried in his purse, with seuen hallowed graines, and a shirt of Chartres, which had remained nine daies and nine nights at our Ladies feete vnder the ground, being a preseruatiue to hinder the batterie of the cannons and artillerie, and to let the taking of the towne either by warre, or by iustice. In so much that he freely confessed that he had forsaken his Master, after he knew him to be an heretike by this, that he called the Biarnois, *King of* France. *Now amongst the instruments or stuffe found in the maile, (whereof there was a solemne Inuentorie taken and made, in the presence of the Maior, and of Doctor* Lucain, *the superintendent or ouerseer of the prizals and pillages) there was found the originator first copie of this Italian discourse, which the Maior did not vnderstand, and therefore praied the aforesaid Doctor* Lucain, *to translate it into good French. Of which the sayd Doctor excused himselfe, affirming, that though he had skill well to speake the language of* Rome, *yet he was not able, or knew not to appropriate it to the French finenes or naturalnes of their owne tongue. So that indeede they were inforced to giue it to a certaine little Monke or Frier called* Roupete, *who the next day after did disrobe and vnapparell himselfe from his vsuall garments, euen for very haste that he had to be at* Paris, *at the solemne blessing & generall procession, which the Legate should make for that same holy and Catholike enterprise, that Peter Barriere of Orleans was to doe, & had vndertaken and sworne it vnto him, namely, to assault & murther his Maiestie at* Melun. *Howbeit it so fell out, that the sayd poore Monk was taken by certaine Gentlemen, and found charged with the said discourse, which seemed so pleasant vnto the, that presently one of them turned it into French, & so from hand to hand the translatio of it came euen vnto me, which I haue caused to be printed, as well to relieue from paine such as are curious to behold all newes or nouelties, as to prouoke the that yet lāguish vnder the yoke of that tyrānie: for they must needs be rotten & infected lepers indeed if they feele not this pricking goade, & doe not at the leastwise send forth some groanes for their libertie, that is readie to yeeld vp or dye.* Farewell.

"He meaneth as I take it, double pistolers: sure I am it is some Spanish coyne. Grosse & palpable superstition, beleeue it who will.

Robbers pretend right.

Better a bad one then none at all.

Deuotiō good enough for so bad an action.

THE VIRTVE OR STRENGTH OF THE CATHOLICON.

BEcause that the Catholique States, not long sithence held, and assembled at *Paris*, are not States by the douzzen, as wee may say, or common and accustomed, but haue something in them very rare and singular aboue all the rest, which as yet haue euer been held in *France*, I haue thought I shall doe a worke pleasant to all good and zealous Catholiques, and seruing much to the edification of faith, to set downe by writing the summe thereof, which is as it were some *elixir, or quintessence abstracted and drawne, not onely out of the orations, but also from the intentions and pretentions of the principall persons, that plaide their parts vpon this scaffolde or stage. But because both the prouinces appoynted and summoned long time before, and their assignations also were sundry times made frustrate by the white scarfe souldiers, who crossed the waies of the deputies, that they could not passe, nor assemble themselues at the day set, the assemblie indeede was not so great, as some did hope and desire it might haue been. And yet notwithstanding there were founde in it, very notable & famous officers, who nothing at all gaue place, for the length and greatnes of their beards, and the burlines of their

*An Arrabian worde, and expounded by that which followeth.

Hee meaneth the Kings forces, who did commonlie weare white scarfes.

Goodly things to commend men to the counsell of Estate.

their bodie or corps, to the ancient Peeres of *France*, And among them, there were three at the leaſt, of verie good knowledge & marke, that did weare coyſes, after the catholique manner, and one that did weare the great hat, and very ſeldome put it off. Which things the Politikes (who yet in *Paris* are more than ſixteene,) tooke in the worſt part, and ſaide, that the three that did weare coyſes, were ſcuruie and ſcabbed, and he that did weare the great hatte, had a head like the Poet *Æſchilus*, in ſo much as their common ſpeech was, that in the ſaid Eſtates, there was none but three ſcuruie or ſcalled perſons, and one that was pilled or balde: and if the Inquiſition of *Spayne* had been in good time brought in, I ſawe more than fiue hundred of them (what ſay I fiue hundred?) yea fiue thouſand, which by their blaſphemies deſerued nothing leſſe, then the colling and imbracing of the preſident *Briſſon*. But the lot fell not vpon any of them, but vpon a certaine poore miſerable man, an Aſſe leader, who to haſten forward his miſerable dullard altogether wearied and tyred, with blowes and burthens, ſpake with a very high and vnderſtandible voyce, theſe offenſiue and blaſphemous words, *Let vs go (groſſe Iohn) to the Eſtates*: which wordes being taken, at the pond head, as wee ſay, and ere euer they were fully fallen, by one or two of the number of the foure ſquared Cuba, and brought to two Inquiſitors or Promoters of the faith, namely, *Machault*, and *de Hero*: this blaſphemer was holilie and Catholikelie condemned to bee beaten and ſcourged naked with rods at his Aſſe tayle thorowe all the foure corners or quarters of *Paris*: which was an infallible prognoſtication, and a very famous and plaine prelude, to teſtifie to all the people that were aſſembled for that ſolemne action, that the proceedings of all the orders and States ſhould be full of iuſtice and equitie, as the ſayd iudgement it ſelfe, which was the ſcantling of the great peece of the iuſtice of the Eſtates that were to come.

That is bald, as his was, reade the hiſtorie.

A holie houſe.

He meaneth the fauourits of Spayne.

A ſcabbed horſe good enough for a ſcalde ſquire.

But whilest men were making preparations and scaffolds in the *Louvre*, (the ancient temple and dwelling place of the Kings of *France*) & while they were looking for the Deputies of all quarters, who from moneth to moneth should come thether, with small noyse, and without pompe or shew of traine, as men were wont to doe in old time, before the pride and corruption of our fathers had brought in ryot & vicious superfluitie, there were in the Court of the sayd *Louvre*, two craftie Jugglers or Apothecaries, the one a *Spanyard*, and the other a *Lorrain*, which it would haue done a man meruailous much good to see them vaunt their drugges, and to play their iuggling trickes all the liue long day before all thē that would go to see them, and that without paying any thing. The Spanish Iugler or Apothecarie was very pleasant, and mounted vpon a little scaffold, playing rex, as we say, or shewing his knacks and iugling tricks, and keeping the bancke or scare, much like to many of those that a man may see at *Venice* in the place of S. *Marke*. Vpon his scaffold there was tyed or set vp a great skinne of parchment written in diuers languages, and sealed with fiue or sixe seales, of golde, of lead, and of waxe, with certaine titles in letters of gold, hauing therein these wordes: *Letters touching the power of a certaine Spanyard, and of the meruailous effects of his drugge called Higuiero of Hell, or a Catholicon compounded.* The summe of all this whole writing was, that this treacle maker, the young sonne of a certaine Spanyard of *Grenado*, banished into *Africke* for Mahometisme, the Phisitian of *Ceriffa* (who made himselfe King of *Marroco*, by a certaine kind or sort of Higuiero) his father being dead came into *Spayne*, caused himselfe to bee baptized, and put himselfe to serue at *Tolledo*, in the Colledge of the Iesuites there: who hauing learned that the simple Catholicon of *Rome* had no other effects but to build vp soules, and to cause saluation and blessednes in the other world only, being weary of so long a terme or time,

Pomp enough for so paltrie a meeting.

The French word signifieth such as play legier de maine, and vse sleights to deceiue mens sights, and bringing drugs out of farre countreys, would perswade mē the excellencie of them by receiuing them themselues.

He meaneth the Cardinall of Plaisance power Legantine from the Pope.

A fit instrument for the Pope and the Spanyard.

tooke

A word much vsed amongst Phisitians, Apothecaries and Distillers.

That is a soueraigne and choyse thing.

tooke counsell and was aduised by the counsell of his fathers will or testament, to sophisticate this Catholicon so well, that by meanes of handling of it, often mouing and stirring of it, drawing it thorow a Limbecke or Stillatorie, and bringing it into powder, he made thereof, within that Colledge, such a soueraigne electuarie, as surpassed all the Philosophers stones of what sort soeuer, the proofes and triall whereof also were diducted and layd out by fiftie articles, such as insue hereafter.

I.

That which that poore vnhappie Emperour *Charles* the fift could not doe with all the vnited forces and all the cannons of Europe, his braue sonne *Dom Philip*, by the meane of this drugge, hath been able to performe it, seruing himselfe thereon but with a simple Lieutenant ouer twelue or fifteene thousand men at the most.

The principall of Dame Venus Knights.

II.

That if this Lieutenant haue of this Catholicon in his Ensignes & Cornets, he wil enter without giuing blow into a kingdome that is enemie vnto him, & the people there will meete him, and will goe before him with crosses & banners, Legats and Primats. And though he destroy, rauine, vsurpe, murther, and sacke all: yea though he carrie away, rauish, burne, and make all a wildernesse, yet the people of the countrie will say: *These are our people, these are good Catholikes: they doe this for peaces sake, and for our mother holie Church.* Let a King (who is a sluggard and keepeth at home) but assay and endeuour to affine or trie this drugge in his Escuriall, & write but one word to father *Ignatius*, (the ingrosser and close keeper of this Catholicon) he will finde him out a man who (his conscience kept safe, or as wee say, with a safe conscience) will murther his enemie, whom hee was not able by force of armes to vanquish in twentie yeares.

And into what towne will not an Asse laden with golde pearce?

Witnesse the West Indies, and the Low Countreys.

The name of his place or house at Madrill.

III.

If this King purpose to assure his Estates and territories to his children after his death, and to inuade another

mans

mans kingdome with ſmall expenſes, let him write but one word thereof to *Mendoza* his Ambaſſador, or to father *Commolet*, and that beneath in his letter he write with Higuiero of hell, *I the King*, they will furniſh him with ſome one religious Apoſtata or other, who will goe vnder ſome godly ſhew, as a Iudas, to murther and that in colde bloud, a great King of *France*, his brother in law, in the middeſt of his Campe, without any feare of God or man. Nay they will doe more, they will canonize that murtherer, and place that Iudas aboue S. Peter, and wil baptiſe this prodigious and horrible miſdoing or offence with the name of a blow or a ſtroake from heauen: and the goſſips at this baptiſme ſhall be Cardinals, Legates and Primates.

It is againſt the order of the Alphabet to ſet a lier before a Ieſuite.

He meaneth Henrie the 3.

Worthie fruite of a right religion.

IIII.

Let a great and a mightie armie, of pitiful, and yet feared and renowmed Frenchmen, be prepared and made readie to aduenture honorablie, or to do well for the defence of the Crowne and countrey, and to reuenge ſo fearefull an aſſault and murther, let them caſt in the midſt of this armie but halfe a dramme of this drugge, it will benumme all the armie and ſtrength of theſe braue and noble warriors.

A ſtrange metamorphoſis, but yet no vntrue tale.

V.

Serue for a Spye in the Campe, in the trenches, at the cannon, in the Kings chamber, and in his councels: yea, though men knowe you for ſuch a one, yet if you haue taken in the morning but one graine of Higuiero, whoſoeuer ſhall taxe, reproue, or accuſe you for it, ſhall be taken for an Huguenot, or a fauourer of an Heretike.

A ſound iudgment.

VI.

Fight and play on both ſides, as we ſay, be vnfaithfull and traiterous, yea ſo farre that you touch and take the kings coyne, to make warre euen againſt himſelfe alſo: be not grieued any whit at all for ſo vngracious a deede: practiſe with the enemie, &c. yet if you glew your ſword within your ſcabberd with this Catholicon, you ſhall be

taken to be a very good man.

VII.

Will you be an honorable ſcoffer and newter, cauſe your houſe in euery part to be painted, not with the late S. *Anthonie*, but with the croſſe of Higuiero, and behold you ſhall be exempted from armour, proclamation, proſcription, &c.

VIII.

Haue about you but halfe an ounce weight of this Catholicon, you neede no more ſtrong or auaileable paſſeport to procure you as good entertainment, and to be as well welcome to *Tours*, as to *Mante*, to *Orleans*, as to *Chartres*, to *Compaigne*, as to *Paris*.

These are leaguer townes.

IX.

Be acknowledged and taken for the penſionarie or feed man of *Spayne*, ſeeke priuate profite, betray, change, ſell, barter, diſioyne and ſet Princes at iarre, ſo you haue one graine of Catholicon in your mouth, they will imbrace you, and will enter into as great diſtruſt againſt very faithful and ancient ſeruitors, as againſt Infidels and Huguenots, how free and faithful Catholikes ſoeuer they haue alwaies been before.

Strange & s

X.

Though al goe from euill to worſe, though the enemie aduance his purpoſes and practiſes, and departeth not from peace, but the better to bring in againe & aſſault it, conſidering the goodly ſhewes that men make him: though the Catholike Church it ſelfe runne at randon, as we ſay: though there be peruerting of all order, eccleſiaſticall or ſecular, through deſault of ſpeaking good French, doe but cloſely and cunningly ſowe a little of Higuiero thorowe the world, no man will regarde what you ſay or doe, nay, no man dare ſpeake of it, fearing leaſt he ſhould be accounted a Huguenot.

A ſmall matter to moue ſuch ſtirres.

XI.

Make your ſelues Cantons, and inſtall your ſelues tyrannouſly in the Kings townes, euen from *Newhauen* to

Meziers,

Meziers, and from *Nantes* euen vnto *Cambray*: be a villaine, a runnagate, or traytor: obey neither God nor the King, nor the law, haue notwithstanding thereupō in thy hand a little of this Catholicon, and cause it to bee preached or commended in your canton or towne, you shall be a great and catholike man.

XII.

Haue a dishoneſt and shameles face, and a blistered forehead, as haue the vnfaithful Iailors of *Pontheau de mer* and *Vienne*: rubbe your eyes but a little with this diuine or heauenly electuarie, you shall be taken and reported to be a very honeſt and rich man. For euill example, as we say.

XIII.

If a Pope, as for example *Xistus* the fift, doe any thing against you, you shall bee permitted, and that without hurting the conscience, to execrate, curse, thunder out against him, yea to blaspheme him, so that there be in your incke neuer so little of this *Higuiero*. Papists against the Pope.

XIIII.

Haue no religion, mocke in sport and as much as you will the priests and sacraments of the Church, and all law both Gods and mans: eate flesh in Lent in despight of the Church, you neede no other absolution, nor better pardon, then halfe a dramme of this Catholicon.

XV.

Would you very quickly become a Cardinall? rubbe one of the hornes of your cap with *Higuiero*, it will become red, and you shall be made a Cardinall, though you were the most incestuous and ambitious Primate of the world. An easie stepping stone to promotion.

XVI.

Be thou for any thing as guiltie of death as Mothe Serrant: be conuicted for coyning and counterfeiting money as Mandreuille, be a Sodomite as Senault, a wicked person as Bussie, an Atheist and vngratefull as the Poet of the Admiraltie, wash thy selfe with the water of *Higuiero*, behold thou art become an vnspotted lambe, and A meruailous chaunge, yea contrarie to all reason and religion.

a piller of the faith.

XVII.

Let any sage Prelate or Counsellor of the estate being a true Catholike Frenchman, thrust in and oppose himselfe against the woluish or foxish enterprises of the enemies of the state, so you haue a graine of this Catholicon vpon your tongue, you shall be permitted to accuse them, yea to haue a will and desire (so long as God will let you alone) to let religion perish and decay, as it doth in England.

God make it to prosper euerie where, as there, & there and elsewhere better, as he shall see good. They are good by excellencie, or in the superlatiue degree.

XVIII.

Though some good preachers, not able to teach children, doe goe out of the rebellious townes, to ayde the simple people elsewhere to arme themselues, if he haue but a corne of *Higuiero* in his cowle or hood, he may very well and safely returne backe againe.

XIX.

Let Spayne set his foote vpon the throate of the honour of France: let the Lorraines striue to take or robbe rather the lawfull inheritance from the Princes of the bloud royall, let them debate and discourse vpon their owne, no lesse furiously then subtilly, and affirme that the Crowne is their owne, vse but thereupon a little of this Catholicon, and you shall perceiue that men will more meruaile to see some question out of season moued, concerning a Bishops cope, or about Plessis monument, then to trauaile with oares and sailes, as they say, to make sottish and foolish tyrants, that tremble for feare, to forgoe or let loose their pray. This is almost the halfe of the articles, which the whole writing of the Iugler or Apothecarie of Spayne did containe, time shall cause you see the residue.

XX.

As concerning the Iugler or Apothecarie of Lorraine, hee had but a small or little stoole before him, couered with an old napkin, and aboue a Larkes voyce or call on the one side, and a boxe on the other side, full also of Catholicon, whereof notwithstanding he sold very little,

because

becauſe it began to ſmell, lacking the moſt neceſſarie ingredient, that is to ſay, gold, and vpon the boxe there was written, *Fine Galamathias, otherwiſe named Catholicon, compounded or made for to heale the Kings euils.* This poore Iugler or Apothecarie, did not liue by any thing but by this occupation, and he was almoſt dead for cold, although he were clothed or couered with a cottage or caban furred all of skinne, whereupon the pages called him Monſieur de Pelleue. And becauſe the Iugler or Apothecarie of Spayne was very flatteratiue and pleaſant, they called him Monſieur de Plaiſance. Indeed this mans drugge was very ſoueraigne: I haue ſeene that it hath healed Monſieur d'Aumale Countie of Boulongne, of the yellow iaundiſe, whereof he languiſhed. The Poet of the Admiralrie was thereby healed of the itch, wherewith he was gnawne euen vnto the bones. The Regiſter Senault of the bloudie flixe: and more then ten thouſand zealous or hot Catholikes of the high or great euill of the heart, and a hundred thouſand that were readie to dye in Chartres, and pining away, without this *Higuiero*. And if the Iailor of Vernueil had in time & place had of this drugge, he had well paſſed or eſcaped the crueltie of S Romain of Roan. Monſieur du Maine taketh of it euery day in a poſſet of aſſe milke, to heale the moſt diſloyall and wicked hickcock of the world. The Duke of Sauoy took alſo of it, to heale him of his greedie appetite & yet gluttonie therewithal, but he vomited al vp againe poore man. There are worſe Saints in Bretaigne, then the Catholike ſeruant of Monſieur de Fontaines gouernour of S. Malo, who cut his maſters throat in his bed, by meanes of two thouſand crownes, for our mother holie Church. The deuout Chriſtian is by the baſe Bretons eſteemed a ſecond S. Yues, becauſe he is neuer vnfurniſhed of *Higuiero* and Catholicon. To be ſhort, all the caſes reſerued in the bull, in the Lords Supper, are purely and plainly abſolued by this Catholike, Ieſuiſticall, and Spaniſh quinteſſence.

He alludeth to both the Cardinals, Cardinall de Plaiſance, being for Spayne, & de Pelleue for the Guiſes.

Strange diſeaſes healed by ſtrange medicine.

If worſe can be.

That is they that dwell in baſe Bretaigne.

A SHORT SVMME OF THE ESTATES of Paris, called together the tenth of Februarie 1593. *and drawne out of the notes and remembrances of the Ladie of* la Lande, *otherwise called* Bayonnoise, *and out of the secret talkings and speeches that passed betweene her and the father* Commelaid.

MOnsieur the Duke of Mayenne, Lieutenant of the estate and Crowne of France, the Duke of Guise, the Constable d'Aumale, the Countie of Chaligny, Princes of Lorraine, and the other deputies of Spayne, Flanders, Naples, and other townes of the vnion, being assembled at Paris, being found amongst the estates called together thither on the tenth of Februarie 1593. would that before they began so holie a worke, there should bee kept a procession, like vnto that which was plaied in the presence of Monsieur the Cardinal Caietan, which was almost as soone done as it was sayd. For Monsieur Roze not long since Bishop of Senlis, and now the great Master of the Colledge of Nauarre, and Rector of the Vniuersitie, caused the morrow after, and that by his most ancient Bedle, or staffe bearer, both furniture and persons to be prepared therefore. Now the procession was on this manner. The foresayd Doctor Roze, leauing off his Rectors hood, tooke his Master of Arts gowne, with a camaile and a linnen garment, and a tippet vppermost: his beard and his head were new shauen, his sword by his side, and a pertisane on his shoulder. The Curats, Amilthon, Boucher, and Lincester being somewhat more strangely armed, made the first ranke, and before them marched three little Monkes and nouices, their gownes or frockes being trussed vp, hauing euerie one a head-peece on their heads, vnder their hoodes or cowles, and a target hanging at their necke, in which were painted the armes and deuises of the sayd Lords. Master Iames Pelletier, curat of S. Iames, marched on the

A good procession where the diuell beareth the crosse

Holy men, holie matter.

one

one ſide, one while before, another while behinde, clothed with violet, in a ſouldiers ſcholaſticall attire, his crowne and his beard were new ſhauen, he had a coate of maile vpon his backe, with a rapier and a dagger, and a halberd vpon his left ſhoulder, after the manner of a Serieant of a band, who did ſweat, pant and breathe, to place euery man in his ranke and order. Afterwards there followed three by three, ſome fiftie or threeſcore religious perſons, as well Franciſcane Friers, as Iacobins, blacke Friers, hoodded Friers, Minimes, bon hommes, Feuillants, and others all couered with their cowles and habits, buckled and armed, according to the ancient catholike faſhion, and according to the manner of the Epiſtles of S. Paul. Amongſt the reſt there were ſixe Capuchins, or blacke Iacobine Friers, hauing euery one a morraine on his head, and vpon the ſame a cockes feather, cloathed alſo with coates of maile, their ſword girt to their ſide vpon their habits, one carrying a ſpeare, another a croſſe, the one a ſword, the other a harquebuze, and the other a croſſebow, all ruſticall and clowniſh thorough Catholike humilitie: all the reſt almoſt had pikes, which they did oftentimes ſhake, for want of better paſtime, ſauing a fueillant Frier which was lame, who armed all vpon the bare, aſſayed to make roume with a two handed ſword, and a battaile axe at his girdle, his Portuiſe hanging behinde, and he made a goodly ſhewe vpon one foote, turning as it were a little mill before the Ladies. And at his taile there were three Minimes or Friers all in one array or apparell, that is to ſay, euery one of them hauing vpon their habits a plate or armour of carraies or prooſe, & the hinder part diſcouered or vnarmed, a ſallet on their head, and a ſword and a piſtoll at their girdle, and euery one a harquebuze a crocke, without forke or ſtay for it. Behind was the Prior of the Iacobins, very well appoynted, drawing a bowed or crooked haldberd after him, and armed lightly or ſleightly, as one in a dead pay. I could not perceiue either Charterhouſe Monkes or Celeſtins

Much.

that

that were excuſed or exempted from this trafficke or buſines, but all theſe went forward and marched in much good order, I meane Catholigue, Apoſtoligue, and Romaine, and they ſeemed to be the ancient Cranequiniers of France. They ment as they paſſed by to ſalute them with a volley or peale of ſhot: but the Legate forbad them that, for feare leaſt ſome ſuch miſchance might happen to him or ſome of his, as did to Cardinall Caietan. After theſe goodly fathers, there marched the foure ſorts of begging Friers, which were multiplied and increaſed to many orders, as well eccleſiaſticall as ſecular: after, the pariſhes: then the ſixteene great perſons of Paris foure and foure together, reduced to the number of the Apoſtles, and artyred like them that play at Corpus Chriſt-tide. After them marched the Prouoſt of the Merchants, and Sheriffes or Aldermen, arraied with diuerſitie of colours: afterwards the Court of Parliament, ſuch a one as it was: the Italian, Spaniſh and Wallon gards of Monſieur the Lieutenant: afterwards a hundred Gentlemen newly aduanced by the holie vnion: and after them certaine old ſouldiers of the brotherhood of Saint Eloy. There followed afterwards Monſieur the Biſhop of Lyõ, and that very ſweetly: the Cardinall of Pelue, very humblie: and after them Monſieur the Popes Legate, a very mirror of perfect beautie, and before him marched the Deane of Sorbonne, with a Croſſe, vpon which hung the buls of his power. Alſo there came Madam de Nemours, repreſenting the Queene Mother, or the grandmother (but that is doubtfull) of the King that ſhould be, and there bare vp her taile, or (if we ſhould ſpeake courtlike) her traine, Madamoiſelle de la rue, the daughter of that noble and diſcreet perſon, Monſieur de la rue, heretofore a cutter of garments, or a tailor, dwelling vpon S. Michaels bridge, and now one of the hundred Gentlemen and Councellors of the eſtate of the vnion: and then followed Madame the Dowagir of Montpenſier with her greene ſcarfe, which was very foule with much vſing

Wiſe enough to looke to himſelfe.

Leane like locuſts.

Belike ſome of them were dead, or els they were foure more, but not to the courſe of their conuerſation.

Such cuppe, ſuch couer.

Great praiſes.

Honorable attendance.

of

of it, and Madame the Lieutenant of the eſtate & crowne of France, waited vpon with the Ladies of Belin, and of Buſſie the Clerke. Then Monſieur the Lieutenant ſet forward and cauſed himſelfe to bee ſeene, and before him two Herault furred with Hermines, and at his ſides two Wallons carrying coates of armes very blacke, all beſet with the red croſſes of Lorraine, hauing before and behind, a deuiſe in imbroiderie, the bodie whereof repreſented the hiſtorie of Phaeton, and the poeſie was this: *In magnis voluiſſe ſat eſt*: that is, in great matters it is enough to haue a will. As ſoone as they were come in this apparell and order into the Chappell of Bourbon, Monſieur the Rector Roze, putting off his halfe cowle, or tippet, as alſo his ſword and partiſane, went vp into the pulpit, where hauing prooued by good and forcible arguments, that this was the time, wherein all ſhould go well with them, propounded vnto them one godly, expedient and profitable way, to put an ende to the warre within ſixe moneths at the furtheſt, reaſoning thus. In France there are ſeuenteene hundred thouſand ſteeples or churches, whereof Paris is accounted but for one alone: now take out of euery church one catholike man to be a ſouldier, and to goe to warre at the charges of the pariſh, and let the monies be managed by the Doctors of Diuinitie, or at the leaſt by certaine Graduats to be named, we ſhal make twelue hundred thouſand fighting men, and fiue hundred thouſand pioners. Then al the aſſiſtants or companie were ſeene to leape for great ioy, and to crie, O ſtroke or blow from heauen. Afterwards he did liuelie exhort them to warre, and to die for the Lorraine Princes, yea and if neede were, and rather then faile, for the moſt Catholike King: and this he did with ſuch earneſtnes and vehemencie, that hardly could they reſtraine his regiment of Friers, & tutors, or ſchoolemaſters, that they had not preſently runne to take the forts of Gournay, and S. Denis, but they were reſtrained and kept backe with a little holie water, as men quiet and pacifie flyes & bries with

Phaetons ſtorie fit for this proceſſion.

As well as he could.

Soone ſayd.

They neede many for ſo great vnderminings.

A ſtrange power in ſo ſimple a meane.

with a little duſt. After this Monſieur, the pulpit man ended with this concluſion, *Bleſſed are the poore in ſpirit, &c.* The ſermon being finiſhed, Maſſe was ſung in a high note, by Monſieur the moſt reuerend Cardinall of Pelue: at the end whereof the chanters & ſongs men did thunder out this verſe: *How beloued are thy tabernacles, &c.* Then all thoſe that were to bee of the aſſemblie, accompanied Monſieur the Lieutenant to the *Louure*, the reſt did confuſedly withdraw themſelues, ſome hither, ſome thither, euery one to himſelfe or his owne.

But he & they were none of them.

If a man knew them.

No meruaile where there was ſuch a cõfuſed troupe.

The peeces of the Tapiſtrie, wherewith the hall for the Eſtates was hanged.

BEfore I ſpeake vnto you, touching the ceremonies, and the order of the ſeates of the ſayd Eſtates, it ſhall not be beſides the purpoſe, to portraite and figure out vnto you the diſpoſition and order of the hall where the aſſemblie was to be kept. The carpenters worke, and the ſcaffoldſhip for the ſeates, was altogether like to that of the eſtates which were held at Troyes, in the time of Charles the 6. at the inſtance & purſuit of the K. of England & the Duke of Burgundie, when Charles the 7. the Dolphin, and true heire of the Crowne of France, was degraded by the ſayd eſtates, & declared vncapeable to ſucceed in the kingdome, & he and all his adherents and fauourers excommunicated, aggrauated and reaggrauated, bels ſounding, and candles put out, afterwards baniſhed (how beit but for a ſeaſon). But the tapiſtrie wherewith the ſayd hall was hanged, being twelue peeces or thereabout, ſeemed to bee made in our age, and plainely wrought, yet richly garniſhed, in the vpper border, and the cloath or chaire of eſtate, vnder which Monſieur the Lieutenãt ſhould ſit, was of the ſame. At one of the ſides and parts of the cloath or chaire of eſtate, there was liuely repreſented one Sertorius, apparelled after the French faſhion, amongſt the Spanyards, asking counſel of a hind appointed thereto, from which he he ſaid, he vnderſtood

A pretie, though not ſo right a reſemblance.

Or as we ſay, with booke bell & candle.

the

the will of the gods. On the other coaſt or ſide there was the ſhape of Spartacus, making his oration to an armie of ſlaues, whom he had cauſed to be armed and to reuolt againſt the Romane Empire. In the third there was the portraiture of the foreſayd perſon, hauing a torch in his hand, and came to ſet fire on a temple: & at the neather part of the ſame ſide, there was written, *If I cannot by water, by ruine I will quench.* The fourth could not be ſeene by reaſon of the obſcuritie or darknes againſt the ſhewe of it. On the head and below the ſayd cloath or chaire of eſtate, there was a crucifix, according to the preſent ſtãpe of Paris, hauing the left hand tied to the croſſe, and the right hand free or vnbound, holding in it a naked ſword, about which was written this ſaying, *Vpon thee, and vpon thy bloud.* Without the three coaſts or ſides, and before, there were the falles of Icarus and of Phaeton, very well wrought, and it made a goodly ſhew to ſee the ſiſters of this young fellow, by metamorphoſis, to be turned into popular trees, one of which, who had broken her hippe in running to ſuccour her brother, did naturally & liuely reſemble the Dowager of Montpenſier, all her haire hanging about her eares.

New things beſt pleaſe.

The firſt peece of tapiſtrie nigh to the cloath or chaire of eſtate, was the hiſtorie of the golden calfe, as it is deſcribed in the 32. chap. of Exodus, where Moſes and Aaron were there repreſented by King Henry the 3. lately dead, and Monſieur late Cardinall of Bourbon: but the golden calfe was the figure of the late Duke of Guiſe, lifted vp on high and adored by the people: and the two tables ſignified the fundamentall law of the Eſtates of Blois, and the Edict of Iulie made in the yeare 1587. and in the lower part of the peece theſe wordes are written, *In the day of vengeance I will viſite euen this their ſinne.*

Some fitnes in theſe repreſentations or expoſitions.

The ſecond peece was a great countrie as it were of diuers hiſtories both old & of this age, diſtincted and ſeparated one of them from another, and notwithſtanding

very wittily referring themselues to the same perspectiue. In the vpper part of it there was to bee seene that goodly entrance by night, which Iohn Duke of Burgundie made into Paris, and when the Parisiens cryed Christmas from the feast of all Saints. At one of the corners was Harelle of Roan, where a Merchant called le Gras, that is, grosse or fatte, was chosen King by the common people. At the other corner were the Iacke men of Beuoisin, with their Captaine Guillaume Caillet: at the corner below were the pretie pigges or hogges of the league of Lions: and at the other corner were the noble acts of the ancient Maillotins, vnder these Captaines Simonnet Caboche, and Iacques Aubriot, the Kings of Buchers and Pillers, and the whole in men cut short and seruing for nothing but for the countrey. But at the bottome and in the midst of the peece there were expressed by figure and liuely set out the barricados of Paris, where men might behold a King (who was simple, plaine, and a good Catholike, and who had done so many good turnes, and giuen so many priuiledges to the Parisiens) to be driuen out of his owne house, and beset on all sides with tunnes and barrels to take him. There were represented also diuers braue stratagems, or warlike deuises, of the Sirs or Knights, who did leade Tremont, Chastigneray, Flauacourt, and other rammers of the pauement (we call them pauiers) to the place of honour: and in the lowest part of the sayd peece were written these foure verses:

A good choise and a meet mā for that place.

Meet men to manage such matters.

Iupiter with his tunnes or fats
Doth bring vs good and ill also:
But by these new vpstarts he doth
The whole cast downe and ouerthrowe.

The third peece contained the historie of Absalom, that with barricados distressed his father, and draue him out of the citie of Ierusalem, hauing by vnworthie entertaining and making much of, gained and corrupted the most base and beggerly porters of the common people.

Afterwards

Afterwards there was shewed the punishment that he receiued therefore; and how Achitophel his wicked counsellor, did accursedly finish his daies: all the faces and countenances approched nigh vnto, or were like to some of the sayd Estates: and there were easily knowne the President Ianin, Marteau, Ribault, & others, to whom the late Duke of Guise made so many goodly shewes in the assemblie of the Estates at Blois: also there were seene Choulier, la Rue, Pocart, Senault, and other butchers, and horse coursers, euen as base and low as dikeclensers, and kennell rakers, all people and persons of honour in their occupations, which the foresayd dead martyr did kisse on their mouthes for zeale of religion.

Faire words make fooles faine.

The fourth represented in grosse the feates of armes of the murthers done in old time and in our age also, otherwise called Bedouins and Arsacides, who feared not to goe and kill, euen in the chamber and in the bed, those whom their imagined Prince Aloadin, surnamed the olde, of sixe or seuen mountaines, should commaund them. Amongst others there were two very apparant figures, the one of a certaine Countie of Tripoli, murthered by a Sarazin, zealous of his religion, whilest he kissed his hands: the other of a King of France and Poland, trayterously striken with a knife, by a wicked Monke or Frier, yet pretending zeale vpon his knees, presenting vnto him a letter sent him: and vpon the forehead of the sayd Monke or Frier, there was written in great letters, the transposition of the letters of his name, Frier Iames Clement, IT IS HEL THAT HATH CREATED ME.

It seemeth to me he meaneth the Pope, or some that hold that part.

In the fift men might behold the battaile of Senlis, where Monsieur d'Aumale was made Constable, and had giuen him for his labour, the winged and hot spurres by Monsieur de Longueville, a politike Prince, and an arme of yron by la Noue and Givry his suffragan. About the same were written these verses, by foures, as we say, or one foure after another.

For Nature giueth to euery one
Feete to succour them from fall:
Feete saue the man, and he
Needes but to runne well withall.
This valiant Prince d'Aumale
Though he runne full well in breath,
And though that he did lose his maile,
Yet could he not ouerrunne death.
They that were of his traine
Did not sleepe in any place,
Sauing by their happie flight
Of their doublets the fine case.
When the barricade is ope,
For feare of blame to come,
Tarrie not, I say, behind:
It needes but well to runne.
To runne is worth a crowne:
Runners, men honest are:
Tremont, Balagny, and Congis
The same can well declare.
To runne well is no vice:
Men runne to get that is aught:
It is an honest exercise:
A good runner was neuer caught.
He that runnes well is able man,
And hath God for his stay:
But Chamois and Meneville
Did not runne enough away.
Oft he that doth abide
Is cause of his owne paine:
But he that fleeth in good tide
Perhaps may fight againe.
Its better to fight with feete
To riue the aire and winde,
Then to be killed and beaten
For comming slow behind.

He that in life hath honour,
Should therefore death ſure ſhunne:
When out of life he goeth
There needes but well to runne.

And at the corner of the ſayd peece, there was to bee ſeene Pigenat in his bed, ſicke, inraged, mad, and furious, with this fortune, and waiting for an anſwer of the letter, which he had written and ſent in poſte, to Madame Saint Geneviefue, a very good Frenchwoman, if euer there were any.

In the ſixt was painted out the miracle of Arques, where fiue or ſixe hundred diſcomforted & weake men, readie to paſſe the ſea and to ſwimme, nodded their heads at them, mocked them, and put to flight, by the inchantments of this Biarnois, twelue or fifteene thouſand Rodomonts, renders of ſmall ſhips, and eaters of yron chariots. And which was the goodlieſt thing that could be to be ſeene, the Ladies of Paris were in the windowes, and others which had kept place tenne daies before in the ſhops and working houſes of S. Anthonies ſtreete, to ſee this Biarnois brought priſoner in triumph, bound, wheras he came decked with iewels, & (as he gaue it thē) beautifull alſo, becauſe he came in another habit or kind of apparell by the ſuburbs of S. Iaques and S. Germaine.

He meaneth the Duke du Maynes forces, who bragged as much as euer did he.

The ſeuenth contained the battaile of Ivry la Chauſſee, where a man might haue ſeene the Spanyards, Lorrains, and other Romiſh Catholikes in mockerie, or otherwiſe, to ſhew their bare breech or taile to the Maheuſtres, and the Biarnois altogether heate, who with his bridle abated, carried the vnion behind him on horſeback. There a man might well haue ſeene Monſieur the Lieutenāt curſing the hindermoſt, & leauing the Countie d'Aiguemōt for pledges, & being deceiued with more then the moitie of the iuſt priſe, to run away vpō a Turkie horſe, & to get Mante by a wicket or poſterne gate, and to ſay to the inhabitants in a very lowe note or voyce, *My friends, ſaue me and my people: all is loſt, but the Biarnois is dead.*

Thoſe that tooke part with the king.

Aboue

Aboue all it was a wonderfull pleaſure, there to ſee them wiſely to make an Inuentorie of his coffers and cheſts, and to ſee them alſo religiouſly to reach out of his coffer and to ſpread abroad the ſtandard of the faith, wherein was painted a Crucifix vpon blacke taffeta, with this inſcription, *Chriſt being guide*, ſuch a one as a man may ſee hanging in the Church of Mante. This, good Chriſtian people, is that ſtandard which ſhould haue ſerued for a golden ſlanke, for the Kings ſucceſſors in time to come, if the cord had not broken. At the corner of the ſayd tapiſtrie, there was a daunce of ſhepheards and peaſants, and behinde or neere vnto them, as it were a table, in which was written this ſong following.

Let vs begin the daunce,
Let vs goe, its very well:
Spring time begins in France,
The Kings are paſſed we can tell.
Let vs take a little truce:
For we are full wearie:
By Kings choſen by beane
Still vext and tired are we.
One King alone remaines:
The ſots are chaſt away:
Fortune euen at this time
With broken pots doth play.
You muſt yeeld all againe
I ſay, ye hindered Kings,
That would take what you can,
And yet poſſeſſe no things.
A captaine great and ſtout
Hath brought you downe I ſay:
Let vs goe Ieane du Mayne,
The Kings are paſt away.

The eight was a repreſentation of the Paradiſe (or rather Paradiſes in the plurall number) of Paris, within which, and ouer the holie Pixe, were the images of three Saints, newly printed ſince Pope Gregorie his calender,

bringing

bringing with them double fasts. One of them was cloathed with blacke and with white, hauing a pricking or sharpe foote, and a little knife in his hand, as it were a cutpurse, farre different from that of S. Bartholomew. The second was cloathed with a red gowne, and a curate or breast-plate vpon it, and a hat of the same colour with long cords or strings to it, hauing in his hand also a cup full of bloud, whereof he made semblance as though he would drinke, and out of his mouth came forth a writing, in these tearmes: *Stand with your head-peeces, polish your speares, and put on your coates of maile.* The third was a Saint on horseback, as it had been S. George, hauing at his feete a great many Ladies and Damosels, to whom he reached out his hand, and shewed them a crowne in the aire, towards which in sighing he aspired with this deuise or saying: *The things that are faire are hard.* The people brought them store of candles, and sayd new Suffrages and Letanies, seeing that they did miracles: but the winde carried away and blew out all. The borders of the sayd peece were of white processions, and of sermons, and *Te Deums* strengthened againe, where men might see in a small volume the faces of Boucher, Lincestre, & the little Fuillant frier, exhorting the people to peace, by a figure named Antiphrasis.

James Clemẽt.

Fit resemblances.

The Popes Legate.

The Cardinall Pelue.

That is contrary meaning.

The ninth set out to bee seene, as it were naturally, a great gianteſſe lying vpon the ground, which brought forth an infinite number of vipers and monsters of diuers sorts: some called Gualtiers, other some Catillõnois, Lipans, Leaguers, zealous Catholikes, and Chasteauverds: and vpon the forehead of the sayd gianteſſe there was written: *This is that goodly Lutetia or Paris, who that she might commit whoredome with her minions and darlings, hath caused her father and his wife to be slaine.* Madame of Spayne serued her in stead of a Midwife, and a nurse, to receiue and to nourish her fruite, or to giue it sucke.

In the tenth there was very well described the historie of the taking of the towne of S. Denis, by that worthie

Knight d'Aumale, and there appeared the Lord of Viq, and the holie Apoſtle of France, who did ſtrengthen his leg or thigh of wood: and S. Anthonie of the fields, who put fire to the powder to make the Pariſiens afrayd. Aboue vpon the ſame peece was a writing contayning theſe words:

Saint Anthony being robbed by a head of the leaguers coniuynd,
Went (as to one more ſtrong) to S. Denis to lay open his mind,
Who to reuenge this wrong, hath giuen him ſure promiſe.
Some little while after, this great robber did aſſay
To take S. Denis, but S. Denis tooke him by the way,
And reuenged vpon him both the one and the other enterpriſe.

That needeth not, for it is here mentioned.

And below was the epitaph of the ſayd Knight d'Aumale, euen as it followeth, ſauing that it maketh no mention that he was eaten with rats and mice:

He that lieth here a taker was
Right bold and hardie ſure,
Againſt S. Denis who a fine
Enterpriſe did procure.
But yet S. Denis more ſubtill
Then this taker of renowne,
Did take him, and both ſlay him eeke
Within his taken towne.

In the eleuenth there was to be ſeene, and that nigh at hand, the piteous countenance of poore preſident Briſſon, as alſo of his Deacon & Subdeacon, when one ſpake vnto them of confeſsion: in giuing them the order of the vnion, alſo their eleuation and lifting vp in charge. And becauſe that the aforeſayd peece was not large enough to couer the doore of the entrie or cõming in, there was tacked vnto it halfe a peece of the Apotheoſis, or canonization of the foure Euangeliſts and Martyrs, Saints, Louchard, Ameline, Anroux, and Aymonnot, making a long letter or writing, & at their feet was writtẽ theſe 4. verſes.

You crack ropes lewd & wicked mẽ, that Iudges hang on hie,
Impunitie vnto your ſelues you doe pretend thereby:
But you ought cleane the cõtrarie attẽd & wait again, (pain.
A wicked wretch neuer yet could put his righteous Iudge to

The

The twelfth and the laſt neere vnto the windowes did containe at length, and that very well drawne, the portraiture of Monſieur the Lieutenant, attired as Hercules Gallicus, holding in his hand innumerable bridles, wherwith alſo there were haltered & mouſled calues & colts without number. Ouer his head, as if it had bin a clowd, there was a nymph, which had a writing cõtaining theſe words: *Looke that you play the calfe.* And from the mouth of the ſaid Lord Lieutenant, there iſſued another, wherein were written theſe proper termes, *I will doe it*. And this is that as neere as I was able to obſerue and marke it, which was in the ſayd tapiſtrie. A goodly poeſie & promiſe.

As concerning the benches & ſeates, where Meſſieurs or my Lords the Eſtates ſhould ſit, they were couered al with tapiſtrie, be ſprinkled with little croſſes of the Lorraines, ſome blacke and ſome red, and with armes parted in two, of true and falſe argent, the whole being more emptie then full for the honour of the feaſt.

Touching the order held and obſerued for their ſeates or places.

AFter that the aſſembly was entred ſomewhat forward within the great hall, drawing neere vnto the ſteps, where the cloath or chaire of eſtate was exalted, and the chaires were prepared, there was place aſsigned to euerie one by a Herault of armes, intituled Courte ioy, or as we ſay, ſhort ioy S. Denis, who called them very lowd three times together after this manner: Monſieur the Lieutenant, Monſieur the Lieutenant, Monſieur the Lieutenant, of the eſtate and Crowne of France, come vp on high into this kingly throane, in the place of your maſter. Monſieur the Legate, place your ſelfe at his ſide. Madame, repreſenting the Queene Mother, or the grandmother, ſet your ſelfe on the other ſide. Monſieur the Duke of Guiſe, Peere of the Lieutenancie of the eſtate and Crowne of France, place your ſelfe A fine fiction for the ſame.

It may be it shall neuer be so againe.

very finely the first for this time) without preiudice or dammage of your right to come: Monsieur the most reuerend Cardinal of Pelue, Peere (though but for a while) of the Lieutenancie, place your selfe right ouer against him, but at no hand forget your Calepin or Dictionarie: Madame the Dowager of Montpensier, as a Princesse of your estate, seate your selfe vnder your nephew. Madame the Lieutenant of the Lieutenancie of the estate, without preiudice of your pretenses & claimes, set your selfe ouer against her. Monsieur d'Aumale, Constable & Peere of the Lieutenancie, aduaunced into Peereship by reason of your Countie of Boulongne, place your selfe side to side by the most reuerend Cardinall, but beware that you rend not his cope with your great spurres. High and mightie Countie of Chaligny, that haue this honour to haue Monsieur the Lieutenant for your younger brother, take your place and feare no more Chiquot that is dead. Monsieur the Primat of Lyons, and without doubt he that shalbe Cardinall of the vnion, and now is Peere & Chancellor of the Lieutenancie, leaue your sister there, and come hither to take your place in order. Monsieur de Bussie the Clerke, heretofore the great penitentiarie of the Parliament, and now the great Steward spirituall of the towne and castle of Paris, set your selfe at the feete of Monsieur that Lieutenant, as the great Chamberlaine of the Lieutenancie. Monsieur de Saulsay, Peere and great Master of the Lieutenancie, for default of another, take this staffe, and goe very gently to sit in this soft seate prepared for you. And you Messieurs, the Marshals of the Lieutenancie de Rosne, Dom Diego, Bois-daulphin, and Seignior Cornelio, loe here is a bench for you foure, sauing that you may bee augmented or diminished, if the case so fall out and require the same. Messieurs the Secretaries of the Estate, Marteau, Pericard, de Pottes, and Nicolas, this fourme below is for you foure, if Monsieur Nicolas buttocks or breech can reach so high. Monsieur de S. Paul, Countie of Rethelois, but yet vnder the title of

He kept her as his concubine.

Yea of a better.

A tall man belike.

hiring

hiring it, and hauing it at a price, come not so nigh Monsieur de Guise, least you ouerheate him, but keepe your selfe nigh to the Lord de Rieux. Messieurs the Ambassadors of Spayne, Naples, Lorraine, and Countie of Bourgongne, this bench on the left hand is for you, and the bench on the right hand appoynted for the Ambassadors of England, Portugall, Venice, the Lords, Counties and Princes of Germanie, Suisserland and Italie, and are absent or appeare not, shall be for the Ladies and Damosels, according to the date of their impression. Furthermore, let all the deputies take place according to their pensions. And this was almost the sitting of Messieurs the Estates, all without disputation or debating, by reason of the great presences, sauing that the warden of the Franciscane Friers, and the Prior of the Iacobins, made some small protestation which of them should goe formost: but Madame de Montpensier rising vp, gaue the first place to the Prior of the Iacobins, for remembrance, as she sayd, of S. Iaques Clement. There was also a little garboyle betweene my Ladies of Belin and of Bussie, by reason that the one of them hauing let goe a certaine euil pseudcatholike winde, Madame de Belin spake very loudly and loftily to Ladie Bussie, Let vs go Mistris Protectoresse, the taile doth befume vs: you come hither belike to perfume the crosses of Lorraine. But Monsieur the great Master of Saulsay, hearing this noyse, & knowing the cause thereof, cried vnto them holding his staffe in his hand, Good words Mes dames, ye come not hither to trouble and disquiet our estates, as mine owne sister not long time since, daunced the galliard of the late king in this very hall it selfe. The noise being pacified, and the ill sent or sauour past, Monsieur the Lieutenant began to speake after this manner, with the great silence and attention of Messieurs the Estates.

Churchmen striue for high places.

A goodly drudge, and a worthie reason of conclusion.

It is an euill bird that defileth his owne neast.

The speech of Monsieur the Lieutenant.

MEssieurs, you shall all be witnesses, that since I haue taken armes for the holy League, I haue alwayes had mine owne preseruation in such great recommendation and respect, that I haue with a very good heart & courage, continually preferred mine owne particular interest, before the cause of God, who knoweth wel inough to keepe himselfe and it without mee, and to reuenge him of all his enemies. Yea I can say further, and that in trueth, that the death of my brethren hath not so farre caused my passions to breake forth (whatsoeuer goodly shew I made thereof) as the desire I haue to walke in the waies and paths that my father and my good vncle the Cardinall had traced out before me, and which my brother the Balafre was happily entred. You knowe that vpon my returne from my expeditiō of Guyenne, which the politikes call vp and downe, vp and downe, I did not effect in this citie that which I thought, by reason of the traytors, who aduertised the tyrant their master: and I receiued no other fruite by my voyage, but the taking of the inheritresse of Caumont, whom I did appoynt for wife vnto my sonne: but the chaunging of my affayres haue made me at this prest, to dispose otherwise therof. Moreouer, you are not ignorant, that I would not ingage mine armie to any great exployte, or hard siege, (wherein notwithstanding Castillon deceiued mee, which I thought to take and carrie away in three daies) to the end that I might keepe my selfe more whole and sound, and the better able to execute my Catholike purposes. Concerning mine armie in Daulphin, I caused it alwaies to stop and stay, and I kept me on my skoutes to attend and waite, whether in the Estates of Blois ye should haue neede of me. But the matters there hauing taken the left foote, and falling out crosse to our wishes and attempts,

No lye.

The Duke de Maynne was none.

tempts, you ſawe with what great diligence I came to finde you in this citie, and with what dexteritie my couſin, the Conſtable d'Aumale here preſent, cauſed likewiſe the holie ſpirit in haſte to come downe vpon a great part or companie of my Maſters of Sorbonne. For as ſoone as it was ſaid, it was as ſoone done. And frō thence haue proceeded all our goodly exployts of warre: from that haue taken their firſt originall theſe hundred thouſands of holie French Martyrs, which are dead by the ſword, by famine, by fire, by rage, by deſperation, and other violēce, for the cauſe of the holie vnion: from thence hath come the correction of ſo many braggers and boaſters, which would play the galants, and compare themſelues with Princes: from thence hath proceeded the ruine and ouerthrow of ſo many Churches & Monaſteries, which hurt the ſafetie of our good townes: from this hath flowen ſuch great ſacke and pillage, as our good ſouldiers, free archers and nouices haue committed in many cities, townes and villages, who alſo haue ſerued in ſtead of a Curat for the faith, to the deuout children of the Maſſe at midnight: yea from hence hath it been that ſo many faire daughters and women without marriage and againſt their wils, haue been filled with that, which in marriage they loue beſt of all. And God knoweth, whether theſe young Monkes and Friers, newly turned out of their frocks or gownes, & theſe diſordered prieſts haue therein deuoutly turned the leaues of their portuiſe, and gotten plenarie pardons. To be ſhort, this is the onely cauſe of the prompt and zealous decree of my Maſters of our mother Sorbonne, after that they haue drunke wel, which hath cauſed in the end many ſtroakes from heauen to clatter and ſound. And through our good diligence, wee haue brought to paſſe that this kingdome which was nothing els but a pleaſurefull garden of all pleaſure and aboundance, is now become a great and large vniuerſall buriall place, full of all violences, faire painted croſſes, coffins, gallowſes and gibbets. As ſoone then

So holy a man could not but giue ſo holie a thing.

A great doubt, their chaſtitie conſidered.

Ful cups make men of ſharpe iudgement.

A very good change.

then as I was arriued in this towne, after that I had sent to heale the citie of Orleans of too much ease, and to forbid the trade and traffique of the Loire, which maintained their delights, I ment to doe as much in this towne also. And it fell out well, in which Madame my mother, my sister, my wife, and cousin d'Aumale (who are here to giue mee the lye for it, if I doe not speake true) did very catholikely assist me. For they and I had no more great paine and care, then to lay a groundworke for the warre, and in so doing to comfort and discharge all the deuout habitants good Catholikes, of the weight of their purses, and to giue them leaue curiously to roue vp and downe, with their feete and their hands, to seeke and to seaze for vs the rich iewels of the Crowne, belonging vnto vs in the collaterall line, and by the forfeiture of Lord of the fee. We found much vnprofitable treasure: we discouered with a little expence, by the reuelation of a catholike mason, and the holie innocencie of Monsieur Machaut (whom I name here for honours sake) the goodly and large muguot of Molan, notwithstanding his diuels and familiar spirits that kept it, whom the sayd Machaut knew powerfullie and skilfully to coniure, secretly filling the bottome or soules of his host with crownes of the summe. And without this diuine succour, Messieurs, you know that we knew not yet of what wood to make arrowes: for which the holie vnion is greatly indebted to the painfull labour and great good husbandrie of the sayd Molan, who did so honestly refuse his master and all his friends to aide them with money, and to preserue it for vs, so fitly for our purpose. And forget him not, to cause to be sung to him a salue or good morrow, whatsoeuer it be, forget not to promise him a Masse to be sung with holding vp of hands, when he shall bee constrained to make his will quite and cleane contrarie. I will not forget the costly moueables of gold, siluer, tapistrie and other riches, which wee made to bee taken, sold, yea to make port sale of them, appertaining to these wicked

The name of a ruine passing by it.

Because he serued your turne

A right recompense of treason, namely, idolatrous seruices.

Adde drunkennes vnto thirst, and glorie in your owne shame.

wicked politikes fauouring the King, wherein my cousin d'Aumale did her dutie very well, foyling her selfe in the coffers and caskets, yea stouping so low, that she went to the ditches and holes, where she knewe that there was vessell of siluer hidden. In so much that afterwards our dearly beloued cousin her husband, she her selfe and her chiefe page, did greatly performe their businesses, and were healed of their catholike iaundise, wherewith they were made yellow from the time of the warres that they had for their Countie of Boulongne, catholikely & lawfully deuolued vnto them, by the merite of their Paternosters and deuout processions, and not by vsurpation, or domestical theeuerie, as these relapsed heretikes say. This being done to declare my liberalitie and magnificence, after that I was assured of sundrie townes, castles and churches, which easily suffered themselues to be perswaded by good preachers, vpon whom I bestowed part of my bootie, I prepared this puissant and glorious armie of olde souldiers vsed to the warres, all freshly furbished, which I brought in a very good order and discipline, directly to Tours, where I thought to say as a catholike Cæsar, *I came, I saw, I ouercame*. But that fauourer of heretikes caused to come in poste this Biarnois, who I would not attend ouer nigh, nor see him in the face, lest I might be excommunicate: and further you know, that the leuying of the siege of Senlis, where my cousin here present, hath done well (to speake of him) ioyned to the discomfiture of Saveuse, gaue me colour to turne my countenance: which also I did as willingly, as you Messieurs of Paris would desire it, and ardently request it of me. Besides, you know to what point we were brought, when that tyrant fortified with the heretikes, came to beard vs, and to take Estampes and Pontoise: but by the good and deuout prayers of the fathers Iesuits, and the intercession of Madame my sister, and the intercession of diuers holie and religious confessors, we found out that holie martyr, which caused to sound that blow from heauen, and deli-

For comming to nigh an heretike, or ioyning battaile with him.

uered vs out of the miſerie and captiuitie, into which we were readie and like within few daies to fall. In ſo much, that hauing taken breath, and made new attempts; and new bargaines with our good moſt Catholike King and nurſing father, I lifted my hornes on high, and with a gallant armie deuided into two parts, I went to haſten to go gainſt the Maheutres, who following the good aduiſe, which my ſaid Ladie and ſiſter had receiued concerning the ſame, would haue fled beyond the ſeas with a ſmall traine: but becauſe they found not their veſſels readie at Diepe, where I was to viſite them, I put my ſelfe in indeuour to bring them all priſoners to you in this citie, and you doe well remember, with what aſſurance I promiſed it to you, and with what preparations you looked for it. Notwithſtanding, when I ſaw that theſe heretikes made vs beards of dung, and all to berayed vs, and that they would not ſuffer themſelues to bee taken without mittons or winter gloues, I fled into Flanders to ſeeke ſuch things there, and left them in the meane while to make that packe of ſtuffe in the ſuburbes of this citie, and afterwards ſuffered them to goe and walke all the winter long to Vendoſme, to Mans, Laual, Argentan, Faleze, Alençon, Vernueil, Eureux and Honfleur, which I let them take very plainly, certainly aſſuring my ſelfe that ſhortly after I ſhould haue all their bootie in groſſe, when they ſhould haue taken a very great cold, and be readie to dye therewith. And indeed I did very bráuely make them lift vp their breech: Drein, and they had fled away, if they would haue beleeued me. But you knowe that this putting off and on, protracting alſo the time, coſt vs well: for theſe wicked politikes would haue nothing but me, and they would haue diſhonored me, if they could haue ioyned with me, from which I knew well how to keepe my ſelfe, by the good example of my couſin of Nemours, and of my beloued and truſtie couſins alſo the Duke d' Aumale, and the Knight his brother, who had not forgotten the way to Mante. I cannot Meſſieurs, I cannot

But not performed, the greater ſhame.

Brauadoes are but ſimple ſcare-bugges.

speake of this crosse blow of fortune, without sobbes and teares: for I should now be all on doing, you knowe well what. In stead that I was to goe, to seeke, and begge a master in Flanders, and there it was that I chaunged my French couerture or cloake into a cape after the Spanish manner, and gaue my soule to the Southerne diuels, to vngage that, which I had as most deare within this citie. But I tell you plaine I would haue as soone become Lucifers seruant, as seruant to the Duke of Parma, that I might worke despight to the heretikes. I will not passe vnder silence the cunnings, sleights & inuentions, which I vsed to busie and to retaine the people, and those that thought to escape vs, wherin I cannot but acknowledge, that Madame my sister here present, and Monsieur the Cardinall Caietan haue done very expresse and notable seruices to the faith, by subtill newes and *Te Deums* sung to purpose, and by counterfeited cloathes in the streete of the Lumbards, who haue giuen occasion to many to dye chearfully with the rage of famine, rather then to speake of peace. And if a man would beleeue Monsieur Mendoza (a meruailous zealous man for the faith, and a louer of Frãce, if euer there were any) you should neuer haue more this horror, to see so many dead mens bones, in the churchyards or buriall places of S. Innocent and of the Trinitie; and that the deuout Catholikes would rather haue brought them into powder, drunke them and swallowed them vp, and incorporated them into their owne bodies, as the ancient Troglodites did their fathers and friends that were dead. Must I needes recite the vile and slauish submissions that I made to bring our new friends to our succour? And yet I my selfe am witnesse, that I alwaies had my purposes and practises apart, whatsoeuer thing I sayd or offered to that good Duke, and I alwaies reserued to my selfe with my streight and secret counsell, to doe some good thing for me and mine, in keeping the pledges if I could, and come what would, I would not vndoe it, but by force: and I shall alwaies

Patheticall passions.

He loueth it on the ridge.

Open confession shall one day haue open punishment.

finde difficulties enowe, to execute that which men demaund: neither will I want buls and excommunications, thankes to Monsieur the Legate, who knoweth all the Tu autems thereof, to deceiue and bring into a fooles paradise, they that will beleeue them. Wee haue alreadie practised two most famous Legats to helpe vs to sell our snaile shels: We haue had pardons gratis, or of free cost, without vntying our purses, & wee know with what bias wee must take our holie father, threatning him a little with making peace, if he yeeld & grant vs not that which wee demaund of him. Haue wee not had from Rome lightenings and thunderings, by hooke and by crooke, against our politike enemies? Haue not we caused them to be excommunicate, and to become blacke as diuels? We haue caused Paradises to bee continued to our purposes and attempts: we haue before hand instructed the preachers, that are faithfull, and such as haue learned to lay pawnes to gage, vnder good title. Wee haue caused the brotherhoods of S. Francis, and of the name of Iesus, to renew their oaths: wee haue had ordinarily incomparable processions, who haue obscured the glittering and glorie of the goodliest mummeries that euer were seene. Wee haue caused to bee sowen vnder hand, and that throughout all France, the Catholicon of Spayne, yea some such Doublons, or double Duckets, as haue had meruailous effects, euen to the blew politike cords. What could I haue done more, but to giue my selfe to the diuels for the pledge and aduancement of Hyrie, as I haue done? Reade Iosephus bookes, touching the warres of the Iewes, for that is as it were such another fact as ours is, and iudge whether those hote fellowes, Simon and Iohn, haue had more inuentions and disguisements of their matters, to make stiffe and obstinate the poore people of Ierusalem, to dye thorowe the rage of faumine, then I haue had, to cause to dye with the same death, a hundred thousand soules within this citie of Paris: yea to proceed so faire, that the mothers should eate their owne

He meaneth the citie and vniuersitie of Paris.

children, as they did in that holie citie. Reade this hiſtorie I pray you, and for the cauſe aboue ſpecified, and ye ſhall finde that I haue not ſpared any more then they did the moſt holie reliques and things of greateſt vſe in the Church, that I could cauſe to bee molten for my affayres. I haue a hundred times broken my faith, particularly ſworne to my friends & kindred, that I might come to that which I deſired, without making ſhewe of it: and my couſin the Duke of Lorraine, and the Duke of Sauoy, knowe well what to ſay concerning this poynt, whoſe affayres I haue alwayes ſet behinde the cauſe of the French Church, and mine owne matters. And as touching publique faith, I haue alwayes ſuppoſed that the ranke or degree which I holde, did ſufficiently diſpenſe with me therefore: and the priſoners which I haue held with mee, or cauſed to pay raunſome againſt my promiſe, or againſt their compoſition that I made with them, cannot any whit at all vpbrayd me, becauſe I haue abſolution for it from my great amner and confeſſor. I will not ſpeake of the voyages which I haue cauſed to me made againſt the Biarnois, to aſtoniſh and at once to amaze him, where I neuer thought it. The cunningeſt on my ſide haue been imbarqued therein, and haue felt nothing thereof, but the freſhnes of the raſor. Neither ſhould this diſpleaſe Ville-roy, who went not thereto, but in good faith, as you may beleeue, I haue indeede allured others, that bragge not of it neither, and who haue treated for me to two diuers ends or purpoſes, as well to haſten forward our friends to ſuccour vs, as to aſtoniſh and amaze our enemies with muſtard. And if the Biarnois would haue beleeued ſome one or other of his Councell, who haue a graine of this Catholicon vpon their tongue, and who haue alwayes cryed out, that they muſt make nothing more ſharpe, for feare of making all deſperate, wee ſhould now haue faire play, in ſtead that we ſee the

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He meaneth the citie and vniuersitie of Paris.

children, as they did in that holie citie. Reade this hiſtorie I pray you, and for the cauſe aboue ſpecified, and ye ſhall finde that I haue not ſpared any more then they did the moſt holie reliques and things of greateſt vſe in the Church, that I could cauſe to bee molten for my affayres. I haue a hundred times broken my faith, particularly ſworne to my friends & kindred, that I might come to that which I deſired, without making ſhewe of it: and my couſin the Duke of Lorraine, and the Duke of Sauoy, knowe well what to ſay concerning this poynt, whoſe affayres I haue alwayes ſet behinde the cauſe of the French Church, and mine owne matters. And as touching publique faith, I haue alwayes ſuppoſed that the ranke or degree which I holde, did ſufficiently diſpenſe with me therefore: and the priſoners which I haue held with mee, or cauſed to pay raunſome againſt my promiſe, or againſt their compoſition that I made with them, cannot any whit at all vpbrayd me, becauſe I haue abſolution for it from my great amner and confeſſor. I will not ſpeake of the voyages which I haue cauſed to me made againſt the Biarnois, to aſtoniſh and at once to amaze him, where I neuer thought it. The cuninngeſt on my ſide haue been imbarqued therein, and haue felt nothing thereof, but the freſhnes of the raſor. Neither ſhould this diſpleaſe Ville-roy, who went not thereto, but in good faith, as you may beleeue, I haue indeede allured others, that bragge not of it neither, and who haue treated for me to two diuers ends or purpoſes, as well to haſten forward our friends to ſuccour vs, as to aſtoniſh and amaze our enemies with muſtard. And if the Biarnois would haue beleeued ſome one or other of his Councell, who haue a graine of this Catholicon vpon their tongue, and who haue alwayes cryed out, that they muſt make nothing more ſharpe, for feare of making all deſperate, wee ſhould now haue faire play, in ſtead that we ſee the

people, euen of themselues disposed to wish and demaund peace, a thing that wee ought all of vs to feare, more then death: and I for my part would loue a hundred times better to become a Turke or a Iewe, with the good grace and leaue of our holy father, then to see these same relapsed heretikes to returne and to enioy their goods, which you and I now enioy, and that by iust title, and good faith, a yeare and a day, and aboue to. O God, my friends, what will become of vs if we must render all back againe? If I must returne to my old condition, how shall I maintaine my plate and my gards? Must I passe thorow the Secretaries and treasurers of the Exchequer, and warriors, altogether new fellowes, wheras ours passe thorowe mine owne hands? Let vs dye, yea let vs dye, rather then come there. It is a braue buriall, euen the ruine and destruction of so great a kingdome as this is, vnder which it is better for vs to be buried, if we be not able to graspe or catch that which is aboue. There was neuer man that ascended so high as I am, that would come downe but by hie force. There are many gates to enter into the power which I haue, but there is but one onely issue to get out of it, and that is death. This is the cause why I (seeing that a heape of politikes that are amongst vs would offer vnto vs the head of their peace, and of their French monarchie) haue aduised my selfe to present vnto them a maske and mummerie of the Estates, & after that I had differred it, as long as I could, to illude, and make to waxe cold the present pursuites of their deputies, and I haue called you here together with you to giue order thereto, & to turne ouer together their quiers, that so I may know where the disease holdeth them, and who are our friends, and who are our enemies. But yet not to lye vnto you herein, I doe it for no other purpose then to shut vp their beakes and bils, and to make them beleeue that we trauaile very much for the publike good, and minde very willingly to make an agreement for the

Long prescription.

A mã of good conscience.

the good people (notwithstanding all this) shall not pisse much better contented. I know there are none here but our friends, no more thē there was in the Estates at Blois: & by cōsequent I assure my selfe, that al of you would do as much for me, as for euery one of you, namely that I, or some one Prince of our house might be King, and you shall finde that the best for you. Yet so it is, that this cannot be done so soone, and there is yet a Masse to bee sayd, and there must be made a great breach in the kingdome, because it will be conuenient, that we giue a good part of it to them that should helpe vs in this busines. On the other side, you well foresee the daungers and inconueniences of peace, which setteth all things in order, and yeeldeth right to whom it appertaineth: and therefore it is much better to hinder it, then to thinke of it. And concerning my selfe, I sweare vnto you, by the deare and welbeloued head of mine eldest sonne, that I haue no veine that reacheth not thereto, and I am as farre from that, as the earth is from heauen: for although I haue made showe by my last declaration, & by my subsequent answer, that I do desire the conuersion of the King of Nauarre, I pray you to beleeue, that I desire nothing lesse: and that I loue rather to see my wife, my nephew, and all my cousins and kinsfolkes dead, then to see this Biarnois at Masse, that is not the place where I itch. I haue not written and published it, but with a purpose and deuise, euen no otherwise then Monsieur the Legate maketh his exhortation to the French people. And all those escripts or writings which Monsieur of Lions hath made, and will make concerning that subiect or matter, are not but of an intent to hold the people in wayting for some good aduenture (you vnderstand me well) which the fathers Iesuits will procure to make a second holie martyr. And from elsewhere, it is as much diuision and as great weakening and infeebling to our enemies, and as great preparatiues for the third side, where wee haue also a good part, as being a great meane, if it clatter and make a noise,

If you be not deceiued.

A holie and religious oath.

noise, for vs well to performe our businesses, and for the aduancement wherof, I pray you to employ your alliances and intelligences, as I do mine: not to constraine the heretike to turne his coate, for I neither desire it nor meane it, and I assure my selfe that he will neuer doe nothing that way, he hath so great an obstinate hart: which is the thing I demaund, to the ende that he may alwayes remaine in his skinne, which will get vs very many good Catholike, Apostolike and Romane friends, inspired with the holie spirit, which wil much hinder him on their behalfe, and will put him into a great accessorie: and I assure my selfe, that the King which they will make, will not counterpoise me in the ballance. Whatsoeuer fall out, we haue sent thick & threefold our agents to Rome, as Monsieur the Cardinall of Pelue, my good master, can witnesse vnto you, to ouerthrow the negotiation of the Cardinall of Gondy, who will not chafe therefore more then he ought, and the practises of the Marquis of Pisani, who is too good a Frenchman for vs, who are gone to Rome to seeke & finde, if they can, a good way for peace. But wee haue stirred vp our Ambassadors of Spayne, to protest against their audience, and against that that the Pope would doe, concerning the pretended conuersion of the Biarnois. Monsieur the Legate hath ayded vs to make our remembrances and instructions, and for his part will imploy therein all his abilities and strong confederations of the Consistorie. And if his holines doe otherwise, I know well how we must haue reason therein and bring him thereto, namely, by threatning him that wee are very well able to make in this case our owne agreement and accord with the politikes, and that with the losses and disaduantage of the Church of Rome. Also would you not counsell me that for one Masse, which the King of Nauarre should cause to bee sung (which God forbid) I should demise my selfe from the power that I haue, and of a halfe King that I am, to become a seruant, that so I might cause the tempest of this warre to fall vpō the

It were hard, if not mōstrous, that he should

Strong props.

the head of these good Catholike Spanyards our friends, who will teach vs to beleeue in God. It is very true, that if the sayd conuersion fall out in good earnest, I shall be in great paine and trouble, and shall hold the woolfe by the eares. Notwithstanding, Monsieur of Lions, and our good preachers haue taught me, that it is not in the power of God to pardon a relapsed heretike, and that the Pope himselfe cannot giue him absolution, no not in the very article or poynt of death, which wee ought to holde for the thirteenth article of our faith, and adde it to the Apostles Creed: yea, that if the Pope would intermeddle in it, wee would make him himselfe to bee excommunicate by our mother of Sorbonne, who knoweth more Latin then he, and drinketh more Catholikely then the Consistorie of Rome. This then is the poynt, vpon which we must principally insist, by what meanes we shall hinder the peace, and shall make immortal warre in France. Monsieur of Lions knoweth very well that the King of Spayne and I, haue promised him vpon our honour, a red hat, if he can doe so much by his rhetorike, to come to that end; and his sister hath alreadie receiued for pledges a carcan or little chest of three thousand Duckets, and a chaine of Catholike pearles, with a hundred thousand Doublons, or double Duckets. Wee haue also certaine politikes in the conuenticle and simple Senate of the enemies, who spinne alreadie some cordes or strings of the sayd red hat, and if we send them but a little crimosin silke, to make the reines of their mule, they will ayde vs well, and much hinder that these wicked Huguenots out of their wits, shall not enter into the Estates, and that nothing shall bee done or passed there, to the hurt and dishonor of our holy father, and the holy Apostolike sea, no though that the priuiledges of the French Church should be lost therefore. I coniure then all this holie assemblie to hold their hand, and to imploy wet and drie euen all that they haue, that the Parisiens & other townes come not vpon vs, to breake the head of their peace, but

Good teachers for such schollers.

New Creedes ioyned.

Good praise.

that they take death in good part, and suffer their vtter ruine, rather then to thinke of it, or to open their mouth for it. Wee must rase out of the Church prayers, these grieuous wordes (*Giue peace, O Lord*) as Monsieur the Legate will by and by giue you to vnderstand, that they are not of the essence of the Masse, nor words appertaining to the Sacraments: onely let vs make colour and good shew. If Villeroy be weary of it, we haue Zamet, who for the pleasure that my good cousin the Duke of Elbeuf hath done to him, wil not complaine of his paines and voyages, and will easily suffer himselfe to be abused, vpon the hope of his salt lofts. Whatsoeuer it bee, yea fall out what can, if wee vnderstand our selues well, and continue our intelligences, with this happie third side, we shall so well iumble together the affayres, that they of Bourbon shall not see themselues these thirtie yeares, where they thinke to be: for I will neuer make any more account of them, then I made of their vncle, whom I let dye in prison and in necessitie, without remembring or caring any whit at all for him, after he had serued vs for a pretext, and a planke (whom these Huguenots called a rotten planke) to mount to the place where I am: for I know very well, that so long as there shall be of this race of Bourbon (that maketh better proofe, then my selfe, of the descent from S. Lewes) neuer, neither I nor any of mine shall raigne without quarrell. This is the cause why you ought not to doubt, that I will doe all that I am able, to ridde my selfe of them. At the least one thing comforteth me, which is, that if the enemies hold Saint Denis, where the ancient Kings are buried, wee possesse the iewels, reliques, and kingly ornaments therof, which are freed from them, by the holie deuotion of my brother of Nemours, who caused the Crowne to be molten. But which is more, the holie Ampoule or viole of Reims, is in our power, if we had any thing to doe with it: without which you vnderstand me well. This is a great blow from

No scarsitie of bad men.

The Cardinall of Bourbon.

Confesse and be hanged, as they say.

from heauen. Therefore wee pray all good Confessors, Preachers, Curats, and other deuout pensionaries, to bee outragious about this subiect and matter, to the end that God may doe that therein that liketh vs. For mine owne regard, I will keep as much as I can the matters in a ballance and apparance, as I haue alwaies done in the gouernment of this citie, not suffering that the partie of the politikes should bee too much taken downe, nor that of the sixteene too much lifted vp and insolent, for feare least the one of them, making it selfe the more strong, would not also make it a law to me: which thing my cousin the Duke of Lorraine vpbraided mee withall, which also I haue learned of the Queene Mother, whom God haue mercie vpon. Furthermore, I beleeue that there is not one of you, that doth not remember the death of Sacremore, after that hee had done them many good seruices: I haue hope that I and my nephew shall doe many other to the honour of this good God, because that you the rest Messieurs, serue vs with the like affection, and waite for the like recompense in this world or in another. Concerning the pill or poyson that certaine politikes haue a minde to hit me in the teeth with, accusing me that Saint Cere, or la Loüe (I knowe not whether of the two) had giuen him, they lie in it, wicked men as they are, I neuer so much as dreamed of it: and indeed it is nothing but a certaine heate of the liuer, which the Phisitians call falling off of the haire, and Monsieur of Lions knoweth that gowtes come very often without that: and if it bee othewise, I would to God the wolues might eate vp my thighs, praying you for the honour of the holie vnion, to beleeue nothing of that matter, and to regard your affayres, for wee haue an enemie that sleepeth not, and who vseth more bootes then shooes. You will, I hope, giue order for it, and will keepe your selues from the kings cuill, and from falling from the highest cuill, if you can. I haue sayd.

A catholike mans prayer for a catholike woman.

A foule fault easily wiped & washed away.

A great execration.

Monsieur the Lieutenant hauing finished his speech, with the great applaude of the assistants or companie, (where the president de Nully, and Acharie the lackie of the League were seene to weepe for ioy) the Deane of Sorbonne, the great Datarie of the Legate rose vp and cried with a lowd voyce, *Humiliate vos, &c.* Humble your selues to the blessing, and afterwards ye shall haue an oration. Then Monsieur the Legate, three deepe and bountifull blessings being first made, began to speake after this manner following.

The Oration of Monsieur the Legate.

IN the name of the Father, ✠. I take great ioy, and am almost out of my selfe (O Lordes, and people, more Catholike then euen the Romanes themselues) to see that you are here gathered, for a matter so great & Catholike. But on the other side, I find my selfe much amazed, to perceiue so many grosse opinions amongst you which are the Catholike leaguers, and it seemeth vnto me that those ancient factions of blacke and white are reuiued, for as much as some demaund white, and other some blacke. But one onely thing seemeth to me needfull, for the health and saluation of your soules, that is, not to speake at any time of peace, and much lesse to labour and procure it, before that first, all the Frenchmen bee dead after the manner of the Macchabees, and that also so valiantly, as Sampson was, slaine and buried amongst the ruines of this captiuated earthly Paradise of France, that so you may the better enioy the immortall quietnes of the heauenly Paradise. Warre then, warre, O valiant and magnificall Frenchmen: for it seemeth vnto me, that when men discourse and reason of peace, and that they speake of truce, with these heretike rascall knaues, that there is offered vnto me a glister of inke, considering that it is a great deale better for the quietnes of Italie, and for the securitie of the holie Apostolike sea, that

Such as were sometimes in Italie.

Paris he meaneth.

Hot burning charitie.

that the Frenchmen and the Spanyards ſhould warre one of them with another in France, or els certainly in Flanders for the religion, or for the Crowne, then in Italie for Naples or Millan. Wherefore to tell you the trueth, the moſt holie father doth not care for all your affayres further, but ſo farre as it toucheth him not to be ſpoyled of the Annates and commendanes, and other expeditions and diſpatches which be made in Rome with your golde and ſiluer. Giue your ſoules as much as you will to the diuell of hell, it is a ſmall matter to him, prouided that that which iſſueth vnto him out of Bretaigne, and the ancient reuerence due vnto his holines, doe not faile him. So much more great and reuerend ſhall be his holines, by how much you other little mannikiens ſhall become little and very little ones. And ſpeake not any more of ſo great good turnes and ſuch excellent fauours, as your predeceſſors haue done to the holie Apoſtolike ſea, and much leſſe of the riches and countries, that the Popes hold by the benefite of Charles the great, and of his ſucceſſors Kings of France, that is a thing done alreadie. The Pardons that you haue receiued a few yeares ſince, with the fewe Indulgences or forgiuenes, and the Iubilees are of a much greater price. It is enough that the Crownes & Scepters of the world, be at the diſpoſition of his holines, and ſo may bee chaunged, ieſted withall, tranſlated and taken and giuen, after his owne manner: for it is written, I will giue thee all theſe things. And that I may proceede to ſpeake vnto you in the Latin tongue, leſt happily ſome did not ſufficiently vnderſtand the Italianã, I will tell you the ſumme of my legation, which is taken out of the tenth chapter of Matthew. Thinke you not, I pray you, that I haue come to ſend peace into this land: I came not to ſend peace but a ſword, for I haue nothing more in charge and ſecret inſtruction, then that I may continually exhort you to battaile and fighting, and with all my ſtrength may let, that you ſhould not at any hand treate, touching reconciliation and peace amongſt your ſelues:

A good ſhepheard.

The crowne and the bellie wholly reſpected.

Or els.

Well ſayd diuell, ſpeaking his words, and in his ſpirit.

which verily ſhould bee a great crime and vnworthie Chriſtian and Catholike perſons. And another poynt that I haue to doe with you, is touching the election of ſome good Catholike Prince to bee your King, ſhaking off vtterly this familie of the Bourboniãs, which is wholie hereticall, or a fautrix and fauourer of heretikes. But I know that ye ſhal do a moſt gratefull and gracious thing to our Lord the Pope, and to the holy Apoſtolike ſea, and alſo to my moſt chriſtian benefactor, and moſt Catholike King of Spayne, and of ſo many other kingdomes, if you conſerue the Dutchie of Britannia Armorica, to his moſt famous daughter the infant, and beſtow the kingdome vpon ſome Prince of his familie, whom ſhe will chooſe for her husband, and will vouchſafe worthie of the dowrie Crowne of France wholie to either of the competitors. But of this poynt, that moſt reuerend Cardinall of Pelue, ſhall diſpute vnto you, and for the reſidue ſhall ſupplie it, for he knoweth better then me my ſelfe your buſineſſes, which for twentie yeares ſpace, as well Lotharingically as Spaniſhly he hath handled at Rome, and that ſo ſubtilly and faithfully, that he hath brought your matters to that poynt, into which you ſee them now reduced. Wherefore when this godly Prelate and citizen did beleeue, that his mother France was in the agonie of death, and did draw the laſt breath, he came lately to viſite her, as a good and a deuout confeſſor, and the beſt cõpatriot, to helpe you in the funerall, or rather vulnerall pompe and exequies thereof. But if you would chooſe ſome one ſeeking out of his benefactors of Lotharingie, and Guiſie, ſurely you ſhould do to him according to his heart, and he would cheerefully annoynt and conſecrate him with the oyle of the holie pot, crewſe or crewer, which he hath at Reims expreſſely reſerued, and very wel kept vnder the cuſtodie of S. Paule, Duke of Campania and Rotelia: looke you to it. I by the expreſſe mandate of our Lord, if you ſhall doe any thing in this matter againſt the lawes & manners of this kingdome, or againſt

Elegantly ſpoken.

Aske my fellow and I be a theeſe.

the

the Councels of the Church, or against the Gospell and Decalogue (specially according to the impression of heretikes) doe promise you full absolution and indulgence, and that freely for euer and euer, Amen. Alas for mee, I did not remember to cause you to vnderstand a much and meruеilous good newes, which I haue receiued in haste from Rome, by meanes of Zametto, that is, that his holines doth excommunicate, charge, accurse all Cardinals, Archbishops, Bishops, Abbots, Priests & Friers which are politikes royall, or sauouring the King, how much Catholike soeuer they be. And for to take away all differences and iealousnes betwixt the Spanyards and French, the most holy father shall make, that the French shall haue the kings euill, aswell as the Spanyards, & shall become also as great brauaders or bragging fellowes, & bouggerers as they. Moreouer he giueth full indulgence and pardon to all, how great good Catholikes soeuer they be, be they Lorraines, or Spanyards, or French men, the which shall murther their fathers, brethren, cousins, neighbours, superiours, royall Princes, politike heretikes in this most christian warre, during three hundred thousand yeares of true pardon. And doubt ye not that the holie spirit shall be wanting vnto you, for the holie Consistorie will cause it to come downe from the armes of God the father, at their pleasure or commaundement, as ye knowe that hee hath denied these many yeares to create any Pope, that hath not been an Italian or a Spanyard. In fine, I pray you for my sake make a King: and I doe not care whosoeuer hee bee, although hee were the diuell, so that he bee a seruant and a feudatarie of his holines, and of the Catholique King, by whose meanes I stand, and haue been made a Cardinall, thankes to the good Duke of Parma for it. This I will tell you, that my voyce of choise, shall willingly bee for the infant or daughter of Spayne, for she is a valiant and worthie Ladie, and much beloued of her

Anu. not?

But yet the Spaniards had it first.

A very good reason.

More (it is said) thē she should

her father. Neuertheles, doe you that which ſhall pleaſe the Lord the Duke of Feria, and Monſieur the Lieutenant. But take you heed in the meane time, how you opē your mouth to ſpeake or reaſon of peace or of truce: otherwiſe the holie Colledge will denie Chriſt himſelfe. I commend my ſelfe heartilie vnto you. Againe I ſay vnto you farewell.

Theſe words being finiſhed, little Launay, heretofore made miniſter in the vniuerſitie of Geneue, and at this preſent the baſeſt perſon of Sorbonne, after that he had eaten vp the great breuiaries and heures of the late king, to make banquets to Monſieur the Lieutenant, fell vpon his knees with Garinus the Franciſcan Frier, and apoſtle apoſtata, and aſſiſted with Cuilly the Curat of S. Germain Lauxerrois, and with Aubry the Curat of S. Andrew des Arts, comming backe from ſhriuing Peter Barriere, thundered out with a lowd voyce, before Monſieur the Legats croſſe, *O croſſe all haile, our onely hope in this time of the paſſion.*

Some of the aſſemblie thought not well of it, notwithſtanding euery one followed them, ſinging the ſame ſong, and the ſtirre being ended, the lot fell to Monſieur the Cardinall of Pelue to ſpeake, who lifting himſelfe vp vpon his two feete like a gooſe, after that he had made very deepe reuerence before Monſieur the Lieutenants ſeate, he hauing put off his red had into his hood behind, and afterwards making ſuch another before Monſieur the Legate, and laſt of all one moſt low of all the reſt before the Dames or Ladies, did in fine ſit himſelfe downe againe, & hauing coughed or ſneezed three good times together, and that not without auoyding of ſome phlegmatike matter, which alſo prouoked euery one to do the like, he began to ſpeake after this manner, directing his words to Monſieur the Lieutenant, who three times ſayd vnto him, Couer a thouſand, or put on my maſter.

Great preparation to heare a gooſe hiſſe.

The Oration of Monsieur the Cardinall of Pelue.

MOnsieur Lieutenant, you shall excuse me, if to content this learned assemblie, and to keepe decorum, and the dignitie of the ranke or place that I holde in the Church, by the prouidence of you & yours, I make some discourse in the Latin tongue, in which you know that I haue a long time studied, and knowe almost as much thereof as my grandfather, who was a good souldier and a good farmor, and that vnder Charles the eight. But when I shall haue spoken three words, I will then come to you and your affayres. Wherefore I will now direct my selfe to you famous men, and the most picked out of all the filth and stinking dirt of France, that I may make you to vnderstand many things, which cannot sufficiētly enough bee expressed in the French language. For it is most fit, that wee chiefly that haue studied in the most famous vniuersitie of Paris, and are more wittie then the ragge ragge of the people, should haue some secret matters in vs that women should not vnderstand. I wil therefore that you know (and yet let these things be spoken to godly eares alone) that there hath gone out an edict, or if you will rather, a rescript, from our Lord the Pope, by which it is permitted vs to choose, create, sacrate, and annoynt a new King, what a one shall please you, so that he be of the stocke of Austria or Guise. You haue therefore to prouide a Prince of whether nation you will, for of these Bourbonians there are no speeches nor words, how much lesse of this heretike relapsed, whom the same our Lord the Pope, by the foresayd rescript affirmeth, to bee euen now damned in hell, and that his soule shall shortly serue Lucifer for an afternoones beuer. Indeede I am a Frenchman, neither will I denie my countrie: but if this choise might goe according to my liking: verily for my

Man setteth vp such mates.

A learned race.

Neuer word of this kind more true.

High poynts doubtles.

A shrewd limitation.

A sober iudgement.

So it appeareth.

good, and the good of mine, yea and for your good to, I would willingly pray you, that you would giue your voyces to some of the Lotharen familie, whom you know to haue done so well in the Catholike common-wealth and Church of Rome. But peraduenture my Lord Legate hath another intent, to please the Spanyards: but he speaketh not all the things hee hath in the ambrey or chest of his breast. In the meane while hold you this firme, that you must at no hand speake or heare concerning making of peace with those damned politikes, but rather arme your selues, and prepare your selfe to suffer all extremities, yea euen death, famine, fire, and the ruine of the whole citie or kingdome. For ye can doe nothing more gratefull and acceptable to God, and to Philip our most Catholike King. I know well enough that Luxenburgh, and Cardinall Gondii, and the Marquis Pisanus, are gone to Rome to prepare the minde of our Lord the Pope, to heare the legation of this Biarnois, treating of his conuersion. But looke how safe the Moone is from the monkies or woolues, so much auerse is the heart of our Lord the Pope, from such businesses. Bee strong and secure euen as I, so I bee within the Parisiens walles. Verily I had prepared some good thing to say vnto you, concerning the blessed Paul, whose conuersion was yesterday celebrated, because I did hope that yesterday it should bee my good happe to speake in my order. But the ouer long oration of my Lord de Mania, deteined me: and those fore I am constrained to put vp the sword of my good Latin, into the sheath or scabberd which I would haue whet and sharpened against this conuersion, concerning which sundrie politicians, so we I cannot tell what into the common people, which notwithstanding I neither beleeue nor desire. For blessed Paul did much differ from this Nauarre: for he was noble & a citizen of Rome: & that he was noble, & descended of a noble race, appeareth by this,

Who doubteth of that.

An egge not more like an egge, then this lewd fellow like the Legat.

Speake again, and speake better if can be

A right name, if it be well vnderstood.

this, that at Rome he had his head cut off. But this fellowe is infamous for heresie, and all the familie of the Bourbonians doth descend from a poultrer, or if you had rather haue it so, from a butcher, that solde flesh in the butcherie of Parisijs, as affirmeth a certaine Poet, greatly a friend of the holie Apostolike sea, and therfore because he would not lye. Paul also was conuerted with a miracle, but this not, vnles some would say, that he did by besieging inclose this citie about some foure moneths with sixe thousand men, whilest there were within more then a hundred thousand: and that this is a miracle, that he tooke so many cities and strong holds, without the subuersion of walles, but by place without wayes, by holes and straight caues, that could scarcely bee pearced by one onely souldier. Adde ye: that Paul feared, and was affected with great feare by lightning from heauen: but this man is feareles, neither is afrayd of any thing, neither thunder, nor lightning, nor flashings, nor showres, nor winter and yce, or heate, no not our set battailes nor our armies, so well furnished and ordered as they are, which hee dare expect and come before with a handfull and small force, and either ouerthrow them, or put them to flight. Let this swift and vnsleeping diuell perish ill, which doth so labouriously wearie vs, and letteth vs from sleeping as much as we list. But this much concerning Paul, least Policarpus, whose feast is kept this daye, may perhappes enuie, whom yet I will pretermit, because I haue foreseene or premeditated nothing concerning him. I remember indeede when I was at Rome in the time of Pope Gregorie, that I propounded in the Consistorie fiue protests or problemes to bee disputed of, which all respected this most holie congregation, concerning the choosing of a King of France. For from that time, wherein this dead Henry the fautor of heretikes spoyled mee of my Bishopricke of Senon, and put my rents and benefices, which I had in his kingdome, in

Belike none be beheaded but noble personages.

Thou art iudged by thine owne mouth vnthriftie seruant.

More miracles yet.

Vnskilfull inuitas patrum.

in his owne hand and purse, I alwayes had a minde and intention of reuenging my selfe, and did all that I could, and will doe for euer, though I should giue my soule to the diuell, that this most notable iniurie might fall vpon the head of all the French, that suffered it, neither did oppose themselues against my shame & opprobrie: which when I had often protested, I did at the last effectuall, and you knew well what to say. But these men Princes, and these women, the famous pearles and meruailous gems of all the world, call me else whether, to whom both men and women now the matter requireth that I should speake, as also to the rest of the troupe of deputies & deputing, for whom it is behouefull that they should vnderstand mee disputing and reasoning in the French tongue, which I haue almost vnlearned to speake, I haue so greatly forgotten mine owne countrie. Then I will returne to you Monsieur the Lieutenant, and I will tell you, that if I had found in France the affayres to haue passed, according to the practises and intelligẽces, which I haue managed, for these fiue and twentie yeares space, with the Spanyards at Rome, I should now see the late Monsieur your brother, in this royall throane, and wee might haue occasion to sing with that good Patriarch, *Nunc dimittis*. But sith that this was not the will of God that it should be so, patience perforce: he goeth farre enough that passeth beyond fortune. Yet by the way I will tell you, that of my faith, credit and honestie, it is a pleasant sight for you, yea Monsieur Lieutenant, it is a pleasant sight for you to bee seene sit there where you are, & ye haue a goodly shew, ye fit your place well, and it will not be euill for you to bee made the King, and you lacke nothing but a good pegge or pinne to hold you well therein. You haue euen the very selfe same fashion and manner (I alwaies reserue and except the honour which I owe to the Church) that some Saint Nicolas of a countrie towne or village hath. By the faith that I owe to God, me thinketh that we celebrate here the feast of Innocents,

A holy prelate ouercome euill with well doing.

A notable beholder of formes, and a singular flatterer.

A good Frẽch man.

Fie for shame that you will sweare by such great and holy things.

nocents, or els the day of the three Kings of Colen. If you had now a full glasse of good wine, and that it would please the maiestie of your Lieutenantship to drinke to all the companie, wee would all crie the King drinketh, euen as well that it is not long sithence that the* Kings are passed where we did very much let, that they should not make a king of the beane, for feare of inconuenience, and of euill presage or prediction: but if ye were here, in the midst of this Lent comming, wee would ride all with you about the streetes, and would keepe there midde Lent on horseback, if wee could retaine vntill then all this Catholigue assemblie, to which I will now addresse my speech in generall, and that all the world may vnderstand me. Messieurs, hold me not for an honest man and a good Catholike, if the maladie of France (I minde not to speake of the French disease) I would say your miseries and pouerties, haue not caused me to come this farre, where I haue carried my self, as a very hypocrite, I would haue sayd Hypocrate, but my tongue hath made me to trippe. This great Phisitian, seeing his countrie afflicted with a certaine epidemicall disease and cruell pestilence, that did roote out all the people, counselled them to cause to be lighted great store of fires throughout all the countries, to purge and driue away the euill ayre. And me, altogether of the same manner, to the end I might come to the butte of all my Catholigue deuises and purposes, and for an antidote to our holie vnion, which is smitten with the plague, I haue been one of the principall authors (I speake it without vaunting) of all these fires and flames, that breake foorth and burne now all France, and which haue euen alreadie brought and consumed into ashes, the braueſt and best that the Goths and Visigoths left therein. If the late Cardinall of Lorraine, my good master, were aliue, he would giue you a good testimonie therof, for hauing drawne me from the great pot of the hooded Friers of Montague, and afterwards placed me in the Court of Parliament, where I well dis-

The he might be Hugo bon compaignion.
*He meaneth the twelfthday

A sore protestation, and a great losse if he should forgoe it.

Correct it not, for it is no lie.

A medicine to expell poyson.

Neither neede you boast of that.

couered the colledge, or tolde tales out of the ſchoole, where he made me Biſhop, afterwards Archbiſhop, and in the end Cardinall, and this was alwaies vpon this expreſſe and plaine condition, that I ſhould bring this buſines to his perfection, and ſhould obliege my ſelfe & my ſoule for the aduancement of the greatnes of Lorraine, and the detriment of the houſe of the Valois, and of the Bourbons, whereunto I haue not been wanting in all that was poſſible to me, and that my braine or skonſe could ſtretch vnto. And in theſe larter daies, the preſidents Vetus and Ianin haue ayded me with notes, remembrances and practiſes, and haue as it were vpheld my credit with their foote, and ſomewhat before them my collegues Dauid and Piles, could not haue done any great matter without me, nor I without them. Poore Salcede knewe ſomewhat of our ſecrets, but not all, and he had not a good bill or beake, for he diſcouered the pot with the roſes, whereupon he miſſed but a little to deſtroy vs together with himſelfe, notwithſtanding wee haue well had reaſon from all theſe Valeſiens, and ſhall haue (God helping vs) from theſe Bourboniſts, if euery one of you will play the gallant man. As for me, Meſſieurs, behold me at your commandement, to ſet and to ſell, to ſpend and diſpend, ſo that as good zealous Catholikes, you ſubiect your ſelues to the Archcatholikes Princes Lorraines, & to the ſupercatholikes the Spanyards, who do ſo greatly loue France, and doe ſo much deſire your ſoules health, that euen of catholike charitie, they would therefore loſe their owne, whereof there is great pitie, and I pray you in good time to aduiſe, leſt this Biarnois doe not play vs, or giue vs a tricke or a badge of his occupation. For if he ſhould go to conuert himſelfe, and heare a wicked Maſſe onely (ah ha, ah ha) we ſhould be ſtriken downe, and we ſhould euen at one blow haue loſt all, both our double Duckets, and our paines or trauaile alſo. But though theſe honeſt people of Luxenburgh and Piſani, doe promiſe it to our holy father, it may bee that there will no

Like will to like quoth the diuell to the collier.

He meaneth their practiſes.

This eloquẽce almoſt paſſeth intelligence.

such thing fall out. This is the reason wherfore in doubt, ye ought to make haste to put your selues into the hands of Phisitians, these good Christians of Castile, who are skilled in your sickenes, and know the cause thereof, and by consequent, are so much the more proper, to heale it if you will beleeue them: for they which say, that the Spanyards are dangerous empirikes, and do as the wolfe that promised the sheepe to heale her of her cough, that is false, they are all heretikes that say it, and euery good Catholike ought to beleeue vnder paine of excommunication, and the censure of the Church, that the faithfull and valiant King of Spayne, would haue lost his kingdomes of Naples, Portugall, and Nauarre, yea his Dutchie of Millan, and the Countie of Rousillon, & all the rights and titles that he hath in the Low Countries, which the Estates keepe for him, and that all the Frenchmen should be good Catholikes, and would willingly and in haste receiue his garrisons, together with the holy Inquisition, which is the true and only touchstone to know the good Christians and zealous Catholikes, children of humilitie and obedience. Beleeue not then that this good King sendeth you so many Ambassadors, and causeth to bee sent vnto you these good persons, the Legats of the holie father, of any other intention, but to make you to beleeue that he loueth you aboue all nothings. Can you thinke rightly, that he that is the Lord of so many kingdomes, that he cannot count them nor call them by the letters of the crosse-rowe, and so rich, that he cannot tell what to doe with his treasures, would so much as take paine only to wish so small a thing as the signeurie of France? All Europe, by a manner of speech, is not so much as one countrie, in comparison of the new Ilands conquered against the sauages: when he sweateth, these are his Diadems: when hee wipeth his nose or face, these are his Crownes: when he tosseth himselfe, these are his Scepters: when he goeth about his affayres, these are nothing but Counties & Dukedomes that come out of his bodie,

He would or should haue sayd without doubt.

Phisitians dealing by practise rather then skill.

And why not the Indies and all as well as these?

As right as can be.

The foxe saith he will eate no grapes.

he

he is ſo well ſtuffed and repleniſhed therewith. It ſhould be then to very great purpoſe to ſuſpect that hee would be King of France. But what, what? I ſay not therefore to heale the kings euill or great poxe (wherewith his Southerly countries are very ſore infected) hee maketh not any reckoning of the prayers of the deuout inhabitants of his good towne of Paris, who haue beſought him by plaine letters ſigned with their hands, to receiue them as his good ſubiect, and ſeruants, & to accept the weightie burthen of the Crowne of France: or if his backe were ſo bowed, and charged with other Crownes more precious, that that of France could not finde place, that yet at the leaſt he would recompence therewith one of his Nobles or Princes, who ſhould doe him fealtie, hommage and reuerence for it. Marrie otherwiſe, I beſeech you for the honour of God, thinke not that he thinketh thereof. His behauiours in the Low Countries, and in the new found lands, ſhould aſſure you that he thinketh of no euill, no more then an old ape. And though it were ſo, that he had cauſed you all to kill one another, and to periſh by fire, ſword, and famine, ſhould not you be very happie to bee placed on high in Paradiſe, aboue Confeſſors and Patriarches, and to mocke at theſe Maheutres, which you ſhould ſee vnderneath you to roſte & boyle in Lucifers fires? Dye when you will, wee haue Moores, Africans, Wallons and Foruſcites to ſet in your place: kil, murder, and burne hardly all: Monſieur the Legate will pardon all: Monſieur the Lieutenant will aduow all: Monſieur d'Aumale will adiudge all: Monſieur of Lions will ſeale all, and Monſieur Marteau will ſigne all: I my ſelfe will ſerue you for a father confeſſor, and all France alſo, if it haue the heart or ſpirit to ſuffer it ſelfe to dye a good Catholike, & to make the Lorraines and Spaniards her heires, as I beſeech you all in generall and particular, aſſuring you next after Monſieur the Legate, that your ſoules ſhall not paſſe thorowe the fire of purgatorie, hauing been alreadie ſufficiently purged by the fires which

A reaſonable requeſt.

Begin Cardinall with thy ſelfe and thy friends, and then it may be thou ſhalt the better perſwade.

A gracious graunt.

we

we haue inkindled in the foure riuers, and in the midſt of this Realme, for the holie League, and by the penance, faſtings, and abſtinence which wee would make you doe in deuotion. As touching the election of a King, I giue my voyce to the Marquis of Chauſſons, he is neither thicke lipped, nor flat noſed, but a good Catholike, Apoſtolike, and Romane. I recommend him vnto you and me for my ſelfe: In the name of the father, the ſonne, and the ſpirit, Amen. Theſe words being finiſhed, all the Doctors of Sorbonne, and maſters of Arts there preſent, ſtrooke the palmes of their hands together, and cryed, *Viuat*, that is, let him liue, ſundrie times together, ſo mightily, that all the hall ſounded with it: and after that the noiſe was a little ceaſed, the Prior of the blacke Monkes roſe vp out of his place, and mounted vpon his bench or ſeate, from whence he pronounced very loudly, and that with good grace alſo, theſe foure little verſes, as if he had compoſed them ex tempore.

Quaint qualities for ſuch a place.

Or ex trumperie rather.

His eloquence he was not able to cauſe to be ſeene,
For fault of one booke, in which all his knowledges beene:
My Lords the Eſtates, this very good man excuſe,
His Calepin at Rome he left and could it not vſe.

And euen preſently after, a little maſter of Arts, ſtood out on his feete, and turning his viſage towards Monſieur the Cardinall of Pelue, replied vpon the ſame point in ſo many carmes or verſes.

Adde but h. and it will be charms.

The ignorant Friers had very good reaſon
To make you their head, Monſieur moſt grand:
For they that haue heard your goodly oraiſon,
Haue beknowne you to be of other the moſt ignorant.

All the world thought this rime very pleaſant, and after they had made a ſecond clapping of the hands, & yet not ſo long as the firſt was, Monſieur of Lions roſe vp, & made a ſigne with his hand that he would ſpeake. Wherfore after that all the world had ſonorouſly and theologically coughed, hauked, ſpit, and reſpitted, that they

Great preparations to heare a gooſe hiſſe.

might the more attentiuely heare him, by reaſon of the reputation of his eloqueuce, hee diſcourſed thus or thereabout.

The Oration of Monſieur of Lions.

MEſſieurs, I will begin my ſpeech by a pathetical exclamation of the royall Prophet Dauid: *Quam terribilia iudicia tua, &c.* O God, how terrible and admirable are thy iudgments? They that will very narrowly looke or take heede to the beginnings and proceedings of our holie vnion, ſhall haue very good occaſion, with their hands ioyned together, and lifted vp into heauen to crie: O God, if your iudgments bee incomprehenſible, how much your graces are they more admirable, and to ſay with the Apoſtle, *Where ſin aboũded, there ſuperabounded grace alſo.* Is not this a very ſtrange thing, Meſſieurs, yea zealous Catholikes, to ſee our vnion now, ſo holie, ſo zealous, & ſo deuoute, that was almoſt in all the parts of it compoſed of people that before the holie barricades, were all beiewelled and enriched with ſome note ill ſoſaied, and alſo ill agreeing with iuſtice? And as it were by a miraculous metamorphoſis, to ſee ſodainly and at one blow, atheiſme conuerted into ardure and feruencie of deuotion: ignorance into ſcience of all nouelties, and curioſitie of newes: concuſſion and extortion, into faſtings: robberie, into generoſitie and valiantnes: to be ſhort, vice and crime tranſmutated into glorie and honour? Theſe are the ſtroakes from heauen, as Monſieur the Lieutenant hath ſayd, euen from God himſelfe: I ſay ſo fayre and beautifull, that Frenchmen ought to open the eyes of their vnderſtanding profoundly for to conſider theſe miracles, and thereupon ought the good people of this Realme, and thoſe that enioy goods to, to be red with ſhame, with almoſt al the Nobilitie, the more ſound part of the Prelats, and of the Magiſtrates, yea the moſt

Ah mannerly Prelate.

Warre worketh wonders.

Or rather ordure.

moſt cleere ſighted, who make ſhewe to haue in horror, this holy and miraculous chaunge. For what is there in the world more admirable? And what can God himſelfe doe more ſtrange, then to ſee all turned vpſide downe in a moment, valets and varlets to become maſters: ſmall ones made great ones: the poore, rich: the humble, inſolent and proude: to ſee them that obeyed, to command: thoſe that borrowed, to lend to vſurie: thoſe that iudged, to bee iudged: thoſe that impriſoned, to bee impriſoned: and thoſe that were faine to ſtande, to ſit. O meruailous caſe! O great myſteries! O the ſecrets of the profound casket of God, vnknowne to mortall caytifes. The yards & elles of ſhoppes are turned into partiſanes: the penners into muskets: the breuiaries or portuiſes into targets: the copes into corſelets, and the hoods into beuers and ſalades? Is it not another great and admirable conuerſion of the greateſt part of you, Meſſieurs, the zealous Catholikes, (among whom I will name for honours ſake, the Lords de Roſne, de Mandreville, la mothe Serand, the cheualier Breton, and fiue hundred others of the moſt famous of our ſide, which would make me make a hyperbaton and ouerlong parentheſis, and that they whom I name not, would not take it well at my hands?) Is not this I ſay a great matter, that you were all not long ſithence in Flaunders, bearing armes politikely, and imploying your perſons and goods againſt the archicatholike Spanyards, in the fauour of the heretikes of the Low Countries, and that you are now ſo catholikely ranged, euen all at once into the lap of the holie Romane league, & that ſo many good ſots or fooles, banquerouts, ſaffron ſellers, deſperate perſons, hault-gourdiers, forgers, or counterfeiters, all people giuen to the ſpoyle, and worthie of the rope, ſhould ſo courageouſly ſet themſelues forward, and be of the firſt in this holie part, to doe their affayres, and ſhould become Catholikes with double eares, very long before others? O very patternes of the prodigall childe, whereof the Goſpell ſpeaketh: O deuoute

As they ſhould indeed.

What man? wither wilt thou?

Mo then a good many.

Fit fellowes for ſuch ſeruice.

Very paſſionate exclamations.

uoute children of the Maſſe at midnight: O holy catholicon of Spayne, that art the cauſe that the price of Maſſes is redoubled, the holie candles and lights cheriſhed againe, and made more dead offerings augmented, and ſaluez multiplied, that art the cauſe that there are no more traitors, robbers, burners, falſifiers, cutthroates and theeues, ſith that by this holie conuerſion, they haue changed their name, and haue taken this honorable title of zealous Catholigues, and of ſouldiers of the Church militant. O deified double Duckets of Spayne, that haue had this efficacie to make vs all young againe, and to renue vs into another better life: this is that which our good God ſpeaking vnto his father ſayth, in S. Matthew the 11. Thou haſt hid them from the prudent and wiſe, and haſt reuealed them to babes. Certainly, Meſſieurs, me thinkes I ſee againe that good time, in which the Chriſtians to expiate and ſatisfie for their offences, croſſed themſelues, and went to make warre beyond the ſea as pilgrims, againſt the miſcreants and infidels. O holie pilgrims, thou of Lanſac, and thy good brother the baſtard Biſhop of Comminges, who haue cauſed to be inrolled by throngs and troupes in your quarters, ſo many honeſt people, who being like vnto minſtrels, had nothing in ſo great hate as their houſe. I will not here comprehend many Gentlemen and others, who are of the wood, whereof ſome haue made them whatſoeuer it be, and haue the ſhewe of it, and ſhewe themſelues valiant cockſcombes vpon the pauement of Paris, who hauing been pages on foote, or ſeruing the Catholike princes, or their adherents, haue bound themſelues in liuelines of heart, to followe their parte, yea if they ſhould become Turkes: liking better to bee traytors to their King and countrie, then to fayle of their word, to a maſter, who is himſelfe a ſeruant and ſubiect of a King. In trueth we are greatly obliged to theſe people, loe, as well as to thoſe, who hauing receiued ſome ſtorme or dammage, of the tyrant or his followers,

Quid non mortalia pectora cogis, auri ſacra fames?

If this bee not good, tell vs what is?

haue thorough indignation, and a ſpirite of reuenge, turned towards vs, and haue preferred their particular wrong, to all other duetie: and we ought alſo as much to thanke them, who hauing committed ſome murther, or notable wickednes, and robberie on the enemies ſide, haue catholikely caſt themſelues into our armes, to eſcape the puniſhment of iuſtice, and to finde amongſt vs all freedome and impietie, for theſe more than none other, are bounde to holde good, and that euen vnto death for the holy vnion. And this is the cauſe why you muſt not diſtruſt the baron d'Alegree, nor of Hacqui ville, gardien of Ponteau on the ſea, nor of the Iailor of Vienne, and others who haue giuen ſo faire blowes and ſtroakes, to gaine paradiſe, with the diſpenſation of their oath: nor likewiſe thoſe, which haue couragiouſlie put their hand to blood, and to the impriſonment of politike magiſtrates: in which Monſieur the Lieutenant hath a great deale of dexteritie, to ingage them, and to cauſe them to doe things irremiſſible, and which deſerue not euer to haue any pardon, no more than that which he hath done. But let vs take heede of thoſe nobles, that ſay they are good Frenchmen, and that refuſe, to take penſions and double ducketts of Spaine, and haue conſcience to make warre, againſt merchants and labourers: theſe are dangerous people (I cannot tell you) and are able to make vs falſe ſleeues. For they brag that if the Biarnois would goe to Maſſe, their ſwordes ſhould neuer cut againſt him or his. Remember you the enteruiewes and parlements, which ſome make ſo often at Saint Denis, and of the paſſeports that they receiue, and that they ſend ſo eaſilie on the one ſide, and on the other. Theſe people, Meſſieures, beare not maſſe but on one knee, neither take they holy water in entring into the church, but in their bodie forbidding it. O, would to God, that they were all like to that holie pilgrime, confeſſor, and catholike zealous martyr, Monſieur de la Mothe Serrand, who being in the priſons at Tours, for yeelding teſtimonie to his faith, re-

Hee would haue ſaide impunitie.

Curſed counſell.

A heinous offence.

fused to dine, and take his refection of porridge vpon a friday, fearing least they had put some fatte in his soppe: and this champion of the faith, this Macabée, this deuoute martyr, protested to suffer death rather, than to eate any other soppe, than that which was catholike. O famous assistants, chosen and tried at all aduentures, for the dignitie of this notable assembly, the very pure creame of our prouinces, the very wine lees of our gouernement, which are come hither with so many trauailes, some on foot, some alone, other some in the night, and the greatest parte at your owne costs and charges. Doe not you wonder at the heroicall actes of our Louchards, Bussis, Senaulds, Oudineaux, Morreliers, Crucez, Goudards, and Drouarts, who haue so well come by the feather? What thinke you of so many Caboches as are found, and God hath raised vp at Paris, Roan, Lions, Orleans, Troyes, Toulouze, Amiens, where you see butchers, taylors, fillipers, iuglers, tumblers, cutlers, and other sortes of persons of the very drosse and scumme of the people, to haue the first voyce in councell and assemblies of the estate, and to giue lawe to them, that before were great of race, of riches, and of qualitie, who now dare not cough nor mutter before them. Is it not in this, that the prophecie is accomplished, which saith, hee raiseth the poore out of the dungehil? Should not this be a crime to passe ouer vnder silence, that holy martyr fryer Iames Clement, who hauing been the most vnorderly and wicked of all his couent (as all the Iacobins of this citie know: well inough) and hauing many times had the chapter, and the diffamatorie whip, for his thieueries and wickednesses, is notwithstanding sanctified at this daye, and now is aloste to debate and dispute with S. Iago of Compostella, who shall haue the first seate? O blessed confessor and martyr of God. How gladlie would I bee the paranimph and encomiast of thy praises, if my eloquence could attaine to thy merits? But I loue better to holde my peace therein, than to speake too littlethereof.

Stumble at a straw, & leap ouer a blocke.

A country metaphor.

Gentlemen of the new stampe.

Scripture rightly applied.

Affections fit enough for such a fact and fellow.

And continuing my discourse, I will speake of the strange conuersion of mine owne proper person: although that Cato saith, *Nec te laudaris, nec te culpaueris ipse*, thou shalt neither praise thy selfe, neither shalt thou blame thy selfe, yet I will freely confesse vnto you, that before this holy enterprise of the vnion, I was no great deuourer of the crucifix, and some very neare about me, and that haunted me most familiarly, haue had in opinion, that I did a little smell of the faggot, because that being a yong scholler, I tooke pleasure in reading the bookes of Caluin, and being at Tolouze, I had mingled my selfe to preach and teach in the night with the new Lutherans, and afterwardes made no great conscience nor difficultie, to eate flesh in Lent, nor to lie with my sister, following the examples of the holy patriarches of the Bible. But since that I had signed the holy league, and the fundamentall lawe of this estate, accompanied with double duckets, and of the hope that I had of a redde hatte, no man hath doubted touching my beliefe, neither hath there any further inquirie been made, touching either my conscience, or my cariages. Verily I confesse, that I owe this grace of my conuersion next after God, to Monsieur the Duke d'Espernon, who (hauing vpbraided me in the Councell with that, whereof none doubted in Lions touching my sister in lawe) was the cause, that of a great politike, and a very slender Caluinist that I was, I became a great and coniured leaguer, as I am at this present the director and ordainor of secret affaires, and such as importe the estate of the holy vnion, neither more nor lesse, than blessed Saint Paul, who of a persecutor of christians, was made the vessell of election. This is the cause wherefore hee saith: where sinne hath abounded, there shall grace also abounde. Doubte not then any more to continue firme and constant in this holy partie, full of so many miracles, and of strokes from heauen, of which you must needes make a fundamentall lawe. As touching the necessities and oppressions of the clergie, you shall or

A great clarke, good latinist and singular versifier.

A beast: for abusing thy sister and Gods word also.

From euill to worse.

may

may aduiſe thereof, if it pleaſe you, for for my regarde, I will put paine that my great pot bee not ouerthrowne, and I ſhall alwaies haue credite with Roland and Ribault, that will not fayle to pay mee my penſions, from whatſoeuer part ſiluer come. Euery one will aduiſe to prouide for himſelfe, if he thinke it ſo good, and for my parte I deſire not peace, vnleſſe firſt I may be a Cardinal, as they haue promiſed mee, and as I my ſelfe haue well deſerued. For without mee Monſieur the Lieutenant could not be in the degree where he is, becauſe it was me my ſelfe, that retained the late Duke of Guiſe his brother, who woulde willinglie haue gone from the eſtates of Bloys, diſtruſting of ſome deafe deuiſe and ambuſhment of the tirant: but I cauſed him to remaine, and to waite for a diſpatch from Rome, which ſhould be brought me within three dayes, and that was the cauſe, why Madame his mother here preſent, hath many times reproached me, that I was the cauſe of his death: whereof Monſieur the Lieutenant and all his, ought to yeelde mee thankes, becauſe that vpon this pretext, and to reuenge this goodly death of his, we haue ſtirred vp the people, and taken occaſion to make another King. Courage therefore, courage I ſay my friends: feare not to expoſe your liues, and that which remaineth of your goods for Monſieur the Lieutenant, and for them of his houſe. Theſe are good princes and good Catholikes who loue you to the full and on the ridge. Speake not here of abrogating from him his power, which ſome murmur and mutter, that it was not giuen him but vntil ſome next holding or aſſembly of the Eſtates: but theſe are the accountes of the Storke. They that haue taſted this morſell, they will neuer bite. Would you demaund a more goodly and braue king, and one that is more groſſe, and more graſſe or fattie than he is? Hee is (by S. Iames) a faire peece of fleſh, and I thinke you cannot finde one that ouerweigheth him. Meſſieurs, of the nobilitie, that keepe the townes and caſtles, in the name of the holy vnion, are you not very glad

If thou maieſt be iudge.

Whot paſſions and bad perſwaſions.

Good parts to commend to a kingdome.

glad to leuie and gather vp all the taxes, tenths, aydes, ſhoppes, fortificatious, watches, impoſts, and that which is giuen for all wares, as well by water as by land, and to take your rights and cuſtomes vpon all prices, ranſomes, and pillages, without being bound to make an account thereof to any man? Vnder what King would you finde a better condition? You are Barons: you are Counties and Dukes in the proprietie of all the places and prouinces which you hold. You command abſolutely therein, and as it were kings of the cardes. What would you haue better? Leaue and forget theſe glorious names of French monarchie, and remember no more your anceſtors, nor them who haue inriched and inobled you. To be briefe, he that ſtandeth well, let him not remoue himſelfe. As touching you, Meſſieurs, the eccleſiaſticall perſons, of a trueth I looſe my Latin in ſpeaking to you, and I ſee very well that if the warre laſt, there will be a ſhamefull number of poore prieſts: but alſo hope not you for your recompence in this brittle and fraile world, but in heauen where the crowne of eternall glorie waiteth for them that ſhall ſuffer and dye for the holie League. Let him ſaue himſelfe that can. As concerning my ſelfe, I am capable enough to beare and weare a red hat, but to remedie & meete with the neceſſities and oppreſſions of the Clergie, it is not in my power, neither indeed will my gowtes giue me leaue or leiſure to thinke thereupon. Notwithſtanding, I feare one thing, that is, that if the King of Nauarre reuoke the paſſeports and ſtriuings for benefices, which he hath giuen to the Monaſteries and Chapiters, there will be daunger leſt ye all crie to the murther, after the holie father, and Monſieur the Legate, and the moſt reuerend Cardinall here preſent, that might well leaue the bootes in France, if they did not in good time ſaue themſelues beyond the mountaines. I leaue it to my maſters the preachers, to holde alwaies in breath their deuout pariſhioners, and to repreſſe the inſolencie of theſe demanders of bread or of peace. They know the paſſa-

Right as can be, of clubbes, ſpades and all ſaue the harts.

What text ſheweth that?

Prayer for their patrons.

ges of ſcripture, to accommodate them to their purpoſe, and to turne them and to vſe them to the occaſions as they ſhall haue neede. For it was neuer ſayd for naught, that the Goſpell is, a tripe wifes knife, that cutteth on both ſides: according to that, And out of his mouth there went a ſword ſharpened on either ſide: And as the Apoſtle S. Paule ſaith: The word of God is liuely and effectuall, and more pearcing then a two edged ſword. Now that which for the preſent moſt importeth our affayres, is to build and ſet vp a fundamentall lawe, by which the French people ſhall be kept and held to ſuffer themſelues to be coyffed, biggened, haltred, and lead at the appetite of my maſters that ſit in chaires and pulpits: yea they ſhall ſuffer themſelues to be barked and pilled to the very bones, and their purſes to bee cleanſed euen vnto the bottome, without ſpeaking a word, or asking any cauſe why. For you Meſſieurs know, that we haue to doe with our penſions. But aboue all, cauſe oftentimes to bee renued the othes touching the vnion, vpon the precious bodie of our Lord, and continue the brotherhoods of the name of Ieſus, and of bleſſed S. Francis: for theſe are good collers for the raſcall people, with which matter wee charge the honor and conſcience of our good fathers the Ieſuites, and wee recommend alſo vnto them our ſpyes, to the end that they continue to cauſe to be held ſurely our newes in Spayne, and receiue alſo ſecret mandates from his Catholike maieſtie, for to cauſe them to be kept for Ambaſſadors, Agents, Curats, Conuents, Churchwardens, and Maſters of brotherhoods: and that in their particular confeſſions, they doe not forget to forbid vnder paine of eternall damnation to deſire peace, & much more to ſpeake of it, but to inſtubborne and make ſtiffe the deuout Chriſtians, to ſacking, to bloud, and to fire, rather then to ſubmit themſelues to the Biarnois, though indeed he ſhould go to Maſſe, as he hath giuen in charge to his Ambaſſadors thereof to aſſure the Pope. But wee know well enough the counterpoyſon, if this ſhould fall out,

A homely reſemblance, & a foule abuſing of ſcripture following.

Counſell fit for one that ſhould be a Cardinall to giue.

out,& we would giue good order,that his holines ſhould beleeue nothing of it,and though he ſhould beleeue,yet he ſhould doe nothing, and though he ſhould doe,that we would receiue nothing of it,if I be not.Cardinall.And why ſhould not I be,ſeeing Maſter Piere de Frontac,being but a ſimple aduocate of Paris, of the time of King Iohn,was ſo well, for hauing diligently defended the cauſes of the Church? And me that haue forſaken my maſter,and betrayed my countrie,to vphold the greatnes of the holy Apoſtolike ſea,ſhould not I be ſo? And I wil bee ſo: yea I aſſure you I will bee ſo, or my friends ſhall faile me. I haue ſpoken.

The end of all.

Better a bad example then none.

After that the ſayd Lord Archbiſhop had finiſhed his Epiphonema, with great mouing of the bodie and contention of voyce, he did very baſely demaund permiſſion of Madame de Montpenſier, to withdrawe himſelfe to change his ſhirt,becauſe he had ouerheate himſelfe in his harneſſe. The beadle of Monſieur the Rector,which was at his feete,cauſed the preaſe to be reffed into two: afterwards ſliding downe by the ſeates of the deputies, my ſayd Lord the Rector Roze, cloathed with his Rectorall habit aboue his rochet and portable camail of a Biſhop, putting off his cap diuers times,began thus.

It was fit it ſhould be ſo.

The Oration of Monſieur the Rector Roze, heretofore Biſhop of Senlis.

MOſt famous, moſt noble, and moſt Catholike Synagogue: euen as the virtue of Themiſtocles waxed hot, by the conſideration of the triumphs and trophees of Miltiades: ſo doe I feele my ſelfe to haue my courage inwarmed,in the contemplation of the braue diſcourſes, of this riuer of rhetorike and flood of eloquẽce,I meane Monſieur the Chancellor of the Lieutenancie,who commeth to triumph in ſpeech. And after his example,I am moued with an vntollerable ardure,to ſet out my rhetorike,and to ſet vpon a ſtall my merchandiſe in this place,

As right as can be.

Oh what force there is in eluiſh examples.

where oftentimes I haue made preachments, that by the meanes of the late King, haue made me of a miller to become a Biſhop, as by your meanes, I am of a Biſhop become a miller. But I thinke that I haue ſufficiently declared by my paſſed actions, that I am not ingrate, and that I haue not done any thing, but that which I haue ſeene to be done, by diuers others of this noble aſſiſtãce, who yet haue receiued more benefites then me of the dead King, and haue notwithſtanding brauely chaſed him out of his kingdome, and cauſed him to bee murthered, for the good of the Catholike faith, vnder hope to haue much more, as wee were gently promiſed. Now I will not here rubbe againe the things paſſed, nor catch your beneuolence by a long exordium or entrance, but ſummarily I wil tel you, Meſſieurs, that the eldeſt daughter of the King, I ſay not of the King of Nauarre, but of the King that we ſhall chuſe here, if God be pleaſed, and waiting for that I will ſay, the eldeſt daughter of Monſieur the Lieutenant of the Eſtate and crowne of France, the vniuerſitie of Paris doth declare vnto you in all obſeruance, that from her very ſwadling cloutes, and firſt beginnings, ſhe hath not been ſo well nurtured, mannered, modeſt and peaceable, as ſhe is now, by the grace and fauour of you the reſt Meſſieurs. For in ſteed that we were wont to ſee ſo many men and women ſellers of old apparell, ſellers alſo of old mantles, pattins, great pots, & other ſorts of wicked people to runne vp and downe the ſtreetes, to haunt brothell houſes, to draw wooll, and to braule with the cookes of the little bridge, you ſee no more a man of ſuch people throughout al the colledges: All the ſuppoſts of the faculties and nations, that made hurlie burlie for the ſuites of licenſes, appeare no more: they play no more theſe ſcandalous playes, and biting ſatyres vpon the ſcaffolds of colledges, and ye ſee there a goodly reformation, all theſe ſame young regents being retired, that in diſdaine would ſhewe it, that they knew more Greeke and Latine then other men. Theſe

Great preferments.

It needeth not.

Notable orders.

factions

factions amongst the master of artes, wherein they did beate one another with the blowes of their cappes and their hoods, are ceased: all these schollers of great or good house, little and great haue giuen vs the slippe. The booke sellers, printers, binders, guilders, and other people of paper and parchment, to the number of more than 30000. haue charitably deuided the wind, in a 100. quarters, to liue thereof, and haue yet left sufficient for them that haue remained behinde them. The publike professors, who were all royall and politikes, come not any more to breake our heads, and trouble our braines with their orations, and with their congregations in the three Bishops, they haue put themselues to doe Alchymie, euery one by himselfe. Briefelie, all is quiet and peacefull: and I will say much more vnto you. Heretofore in the time of the politikes and heretikes Ramus, Galandius and Turnebus, no man made profession of letters, vnles he had with a long hand and great charges studied, and gotten artes and sciences in our colledges, and passed thorough all the degrees of the scholasticall discipline. But now by the meane of you the rest Messieurs, and the virtue of the holy vnion, and principallie, by your blowes from heauen, Monsieur the Lieutenant, the butter men and butter wiues of Vanues, the ruffians of Mont-rouge, and of Vaugirard, the vine dressers of Saint Cloud, coblers of Villejuifue, and other catholike cantons, are become Masters in artes, bachelors, principals, presidents, and bousiers of colledges, regents of classes, and so sharpe, subtill and argute Philosophers, that better than Cicero, now they dispute *de inuentione*, that is of inuention, and learne euery day to be aftodidactos, that is teachers of themselues, without any other Master than you, Monsieur the Lieutenant, they learne I say, to dye of famine, *per regulas*, that is to say, by rules. Also now you heare no more in the classes that clamorment and brawling of latine, amongst the regents, that did batter and

Spoken cunningly, & like an Alchymist.

A monstrous change.

Or rather Asfodidactos.

beate the eares of all the world: in ſteede of this bablerie and pedlers French, you heare euery houre of the daye the Argentine harmonie, and the very idiome and proper ſpeech of kine, and weaned calues, and the ſweete ſinging of aſſes, and of ſwine, as if it were of the nightingales, that ſtand vs in ſteede of clockes or belles, for the firſt, ſecond, and third. Sometimes heretofore wee were wonderous deſirous, to learne and to haue the Hebrew, Greeke, and Latine tongues, but at this preſent wee haue more neede of an oxe or neats tongue ſalted and poudred, that would bee a good commentarie, I can tell you, after our oaten bread. But le Mains and Laual, and theſe infallible weigh Maſters of Angers, with their Capons of high greaſe, and their wonderfull fatte hennes, haue deceiued vs as well as the tongues, and we haue no more but a ſower and bitter remembrie of theſe ſame academicall meſſengers, that came downe or lighted at the croſſe, and other famous Innes, in the harpe ſtreete, and that at the daye and very poynte of time named, to the great contentment of the ſchollers waiting for them, and of their regents ſelling olde garments. You Monſieur Lieutenant, are the cauſe of all this: and all theſe miracles and monſtrous things are the workes of your hands: and yet it is true that our predications, preachments and decrees, haue not hurt or hindred them: but yet for all that, you were the principall motiue and inſtrument thereof: and to ſpeake to you in one worde, you haue vndone vs, and more than vndone vs: Excuſe me if I ſpeake ſo, I will ſay with the Prophet Dauid, *Loquebar in conſpectu regum, & non confundebar*. I did ſpeake in the ſight of Kings, and I was not confounded, nay I did not bluſh, no more than a blacke dogge. You haue I ſay ſo defiled and defamed this faire eldeſt daughter, this ſhamefaſte virgin, this flouriſhing damſell, the onely pearle of the world, the diamond of this Fraunce, the carbuncle of the Kingdome, and one of the moſt white floure deluces of Paris,

Meruailous Metaphors.

A high commendation.

Such as you Monſieur are,

Whether wilt thou Rector.

Paris, that forraine and ſtrange vniuerſities make Greeke and Latin ſonnets thereof, *Et verſa eſt in opprobrium gentium*, And it is turned into the ſhame of the nations. In the meane while my maſters our doctors, finde nothing therein but to laugh: for they haue not the quodlibetarie queſtions ſo frequent: there paſſe out no more Bachelers, Licenciats, nor Doctors, where they were wont to haue their banquets, drinkings one to another and feaſts, and did crambe themſelues vp to the throate: the wine of Orleans commeth no more here, much leſſe that of Gaſcoigne, ſo that all ergoes are ceaſed and layd aſide. And though ſome one of theſe that are moſt Spaniolized by meanes of ſome double Duckets, and doe receiue ſome penſion of the Legate cloſely or ſecretly, yet that is not as much to ſay that the others feele it. Moreouer, Monſieur the Lieutenant, you haue cauſed Louchard, your ſteward or purſebearer, and a very zealous man, to be hanged, and haue by conſequēt declared to be hangable, all they that haue been preſent at the ceremonie of the order of the vnion, which hath been giuen to the preſident Briſſon. Now ſo it is, that all the young Curats, Prieſts and Friers of our vniuerſitie, and our other Doctors for the moſt part, we haue all been promoters of this tragedie, therefore *gluc*. And I tell you, that if you had not haſted your ſelfe to come, wee had indeede ſerued our turnes with others, and wee had not remayned in ſo faire a way, and ſuch ſpeech at this day is very high to them, whoſe teeth could haue done no euill, if you had yet lingered but three daies to come. But to come backe to my firſt theame, I argument thus: Louchard and his companions were iuſtly hanged, becauſe they were gallowclappers and deſerued hanging. *Atqui*, but the more part of our other Doctors were conſorts and adherents, and counſellors of the aforeſayd hanged one: therefore crackropes, gallowclappers, are pendable, or worthie to be hanged. And it ſerueth to no purpoſe to alleadge the abolition that was graunted vnto vs, touching the Catholike

He would haue ſayd proceede.

And why not? for of like there ſhould be the like conſideration.

That is, we are caught in the lime twigge.

Doctorly done

tholike murther, for the maxime of the law will be ſtrõg, *Remiſſio non dicitur niſi ratione criminis:* that is, remiſsion is not ſayd to bee, but as in regard of a crime, the aforeſayd abolition not being able to aboliſh the merited paine, no though you ſhould mollifie or ſoake it a hundred times in the Catholicon of Spayne, which is a ſope that ſcoureth, and that cleane away, euery thing. And therefore we muſt neceſſarily argument thus in *Baroquo.* Whoſoeuer cauſeth zealous Catholikes to be hanged, is a tyrant, and fauourer of heretikes: but Monſieur the Lieutenant hath cauſed Louchard to be hanged and his companions, the moſt Catholike Catholikes, and zealous zealous aboue all: therefore Monſieur the Lieutenant is a tyrant, and fauourer of heretikes, worſe then Hẽry of Valois, who pardoned Louchard, & la Morliere, worthie of the gibbet, three yeares before the barricadoes. And that it is not ſo, I proue the minor, *à maiori ad minus:* that is, from the greater to the leſſe. That Biarnois held in his hands priſoners, the principall heads of the League, as Boiſdaulphin, Peſcher, Fontaine, Martel, Flavacourt, Tramblecourt, the Cluzeaux, and many other, that owe me thankes, if I name them not, whom he cauſed not to be hanged, though he were able & might haue done it before: *Quia non vult mortem peccatoris, ſed vt reſipiſcat:* that is, becauſe he will not the death of a ſinner, but rather that he ſhould repent, as ſome haue done: and notwithſtanding he is an heretike, or accounted for ſuch a one: *Ergo,* Monſieur the Lieutenant is worſe then an heretike, becauſe he hath cauſed to bee hanged his beſt friends, who put the bread into his hands To ſay that this was done, *ad maiorem cautelam:* that is, for better heede and greater ſubtiltie, or to bring downe the pride and inſolencie of the ſixteene, that is good: notwithſtanding in the meane while they were hanged. And this ſaying cannot hinder, that we bee not alwaies iudged and reputed great dolts & blockheads, that is in Latin and French ſots, for that we haue indured him

He concludeth in mood and figure full finely.

Well ſpoken, and like a Diuine.

him so long: and which is worse, that the politikes may conclude in mood and figure, that Sorbonne can erre: a matter I tel you, that would make me once againe to become mad, and runne vp and downe the streetes. For if this one should haue place, wee should neuer bee able to proue, by all the flowers of our rhetorike, nor by all the fundamental lawes of the kingdome, on which Monsieur of Lions hath relied so much, and made so great reckoning, that so many ten thousands of poore christians, as wee haue made, and daily doe make to dye, with sword, with famine, with fire, by our headlong decree, should be iudged true martyrs, if it be so that our foresayd decree be not able to absolue them from the oth of fidelitie and naturall obedience, that subiects owe vnto their Prince. Wherfore Messieurs, I supplicate you, in the name of our Academie, to couer with a cloake this worthie fact here, the most catholikely that you can, as Monsieur the Legate doth the intentions of Pope Sixtus, who loued not the League so dearly as some sayd he did. Furthermore, I will furnish you with so many places and passages of scripture, as you would haue, for I haue of them euen to sell againe. But aboue all things, I recommend vnto you, Messieurs, our pensions, and of my masters or fellow Doctors of the holie facultie of theologie, as also of my masters the Curats and Preachers for whom I speake. For you haue to doe with vs, and you are not able to passe these things. And Madame of Montpensier knoweth well enough to say, that she gayned more townes, and dispatched more work with a very few double Duckets, which she distributed to the preachers and Doctors, then the King of Nauarre did with all his taxes and armies. I doe in good time aduertise you, that if you furnish and fit not the appoyntment, there is danger, least wee giue our selues wholly ouer to proue, that it is best to haue a lawfull King, though wayward and wicked, seeing hee will leaue vnto vs the bread of the chapiter, and purgatorie, without innouating any thing till the Councel that shall be.

Death for treason, counted martyrdome, with these reuerēd doctors.

The belly hath no eares, though it haue a mouth to speake.

He meaneth their rents and reuenues, ordinarie or extraordinarie.

be. But in expecting that, aduiſe ye whether wee ſhall make a King or no. I know that Monſieur the Lieutenant would gladly bee he: ſo alſo would his nephew bee: and likewiſe his brother the Duke of Nemours: and I doubt not, but that the Dukes of Sauoy and of Lorraine haue as great deſire of it: for of a trueth they haue as much right to it one as another. Now concerning Duke Mercurie, his agents will doe as much for it as he himſelfe. If he had taken in good faith and earneſt Don Anthonio the King of Portugall, and had deliuered him to his very good friend, the moſt Catholike King, as hee promiſed him, I beleeue that he would haue been content with the rights and claimes that hee hath to the Dutchie of Bretaigne, like vnto thoſe which his grandfather Iohn had by his wife. But here, he that is not he, taketh not he. Firſt of all, I counſell you not to ſtay your ſelues vpon the Duke of Sauoy, or vpon the Duke of Lorraine: for they are not (in ſpeaking with reuerence) but cods or bladders that haue enough to doe in their owne houſe: and I aſſure my ſelfe that they will be content with very little. If you wil leaue to the Savoyard, Daulphin & Prouence, with ſome little part of Lionnois & of Languedoc (yet ſo that you make him to take Geneua alſo) I would ingage my life that he will demaund no more of you, but the confiſcation of Eſdiguieres. As touching the Duke of Lorraine, take frō him the Dukedome of Bouillon, and giue him Sedan, Mets, all Champagne, and part of Bourgongne, which is for the good ſeating of him, you ſhall appeaſe him afterwards for a morſell of bread, though it bee but browne. I come now vnto you Monſieur of Guiſe, the ſonne of a good father and of a good mother, one whom the prophecies haue of long time deſtined to kingdomes and empires, and haue ſurnamed you Pepin the ſhort, or curtalled. You, behold you, vpon the poynt to be another great Charles the great, your great great grandfather, if the fayre or market hold. But regard, I pray you, that you ſuffer not your ſelfe to bee deceiued. Theſe Meſſieurs of

Practiſe to apprehend Don Anthonio.

If you can, or be able.

The name of a worthie man that holdeth him touch.

Spayne,

Spayne, although they be our very good friends & good Catholikes, be not merchants at one word, and buy & sell with no more: and that is found true in them, not at this time only, for there are almost two thousand yeares since that they haue medled with more matters then they should, and that men haue giuen them this name to bee fine and cunning in doubling of poynts. They promise you this diuine damosel or daughter in mariage, to make her a Queene *in solidum*, that is, altogether and wholly with you: but take you heede that the Duke de Feria haue not filled his seates signed without charge. He hath a boxe full of such things, wherewith he serueth himselfe vpon all occurrences, as of a last for euery shooe, and as one saddle for all horses: he dates them, or he antedates them with his chamber pot when pleaseth him. I haue feare, something that he hath propounded vnto vs, that this is nothing but arte and subtiltie to amaze vs withal, when he hath seene that we will not vnderstand, or be of minde to breake the law Salick. If you haue but neuer so little nose, you shall smell it. For we knowe in good part, that the marriage is alreadie accorded of her and of her cousin the Archduke Erneſt. *Adde*, that is, ioyne hereunto, that those of the house of Austrich doe as the Iewes doe, that doe not marrie but in their tribe or familie, and hold one another by the tayle as hannekins and hannetons doe.

Spanyards paynted out.

Leaue of therefore this vaine hope of Gynecocratie, and beleeue that little children mocke at it, and goe from it to mustard. I heard the other day one, that comming verie brauely from the tauerne, did sing these foure verses.

That is gouernment of women together.

The League finding it selfe flat nosed,
And the Leaguers much without repose,
Aduised themselues of a fetch, which is
To make a King without a nose.

But if I had been able to haue made him to haue been caught by the commissarie Bazin, who ranne after him,

he had had no leſſe then the miller that mocked our Eſtates. What wil you ſay to theſe impudent politikes, that haue put you in a ſhape in a faire leafe of paper, alreadie crowned as a king of the cardes, by anticipation, and in the ſame leafe haue alſo put the figure of the ſayd infant or daughter, crowned for Queene of France as you, you regarding huze a huze one the other? And in the neather part of the ſayd painture, haue placed theſe verſes, which I haue kept by heart, becauſe that therein it goeth as on your ſide.

A prety deuiſe.

The French Spanalized haue made a King of France,
To the daughter of Spayne they promiſed haue this King:
A royaltie very ſmall, and of ſlender importance:
For their France is compriſed within Paris, a ſtrange thing.
O Hymen mariage god, for this cold mariage
Thy quiet torch, I pray at this time doe not bring:
Of theſe diſioyned corps, men ſet out the image,
That make the loue of eyes both two within one thing.
It is a royaltie onely in ſhew moſt ſure:
Deceit and not true loue hatched hath this mariage:
Good cauſe that being King of France in portraiture,
They cauſe him to eſpouſe of a Queene the image.

If Monſieur of Orleans in the qualitie of Aduocate general, would cauſe to be ſearched out theſe ſame wicked politike Printers, it is his charge, and they might bee knowne by their caracters, and his good goſsips Bichon, N. Niuelle, Chaudiere, Morel, and Thiere, will diſcouer the matrice. Touching my ſelfe, I willingly forbeare it, for theſe heretikes are euill ſpeakers as diuels, & I ſhould feare they would make ſome booke againſt me, as they did againſt the Catholike Doctor and Lawyer Chopin, vnder the name of Turlupin. Meſsieurs of the hall, or place of hearing, will therein doe their duetie, *more & loco ſolitis*, after their wonted manner and place. I will hold my ſelfe content to preach the word of God, to maintaine my Beadles, and carefully to ſolicite my penſions. Let all this be ſpoken by a parentheſis. But Monſieur de

And neuer mend it is like lie.

Guiſe,

Guiſe, my good child, beleeue me, and you ſhall beleeue a very ſoole: ſtay no more vpon that, it is not foode for our foules or birds. Liſt not vp your traine for all this: we doe not inlarge or make longer your table by reaſon of this. There is hay: there are none but beaſts that delight in it: but doe better: obtaine of the holie father a croiſade, or an expedition and voyage againſt the Turkes, and goe and reconquer that goodly kingdome of Ieruſalem, which appertaineth to you by reaſon of Godfrey, your great vncle, euen as wel as that of Sicilie and the kingdome of Naples. How many ſcepters and crownes are prepared for you, if your horoſcopus lie not, as you your ſelfe are wont to ſay, that you haue not a limited fortune. Leaue this ſame wretched and miſerable kingdome of France to him that will vouchſafe to take the burthen of it. It is not fit that your ſpirit borne for Empires, and the vniuerſall monarchie of the habitable world, ſhould ſtoope to ſo ſmall morſels or matters, and vnworthie of you and of your late father, whom God abſolue, if it be permitted to ſpeake ſo of Saints. And you Monſier the Lieutenant, to whom I muſt needes now ſpeake. What thinke you to doe? you are groſſe and fully panched: you are heauie and deformed: you haue head big enough indeede to beare a crowne. But what? you ſay you will none of it, and that it would too much ouer burthē you. The politikes ſay, that the foxe ſayd ſo touching mulberies which he would faine haue had. You hinder vnder hād that your nephew ſhuld not be choſē: you forbid the deputies, that none of them bee ſo bold as to touch this great ſtring of the royaltie or kingdom. What ſhall we do then? We muſt haue a King: who as the politike doctors ſay, is better takē thē fought. You make the K. of Spaine beleeue, that you keep the kingdom of Frāce for him, & for his daughter: & vnder this hope, you ſucke & draw from the honeſt man all that that the Indies and Peru can ſend him, he maintaineth vnto you your plate, he ſendeth you armor & armies, but not at your deuoti-

Neuer better ſpoken.

A carefull caution.

The foxe will eate no grapes.

on or disposition. For he looketh to himselfe for all you, and hee distrusteth you both one and other, as though ye were blinde, and taketh you as theeues. In the meane while, yee haue prouoked the sixteene, who accuse you to bee a marchant of crownes, and haue offered this of Fraunce to him that would giue most. They make books of this to your preiudice, wherein they discipher all your actions. They say that you haue close practises with the Biarnois, and cause wordes and messages to be caried vnto him by Villeroy and Zamet, to lull him a sleepe, and to cause him to vnderstand that you are a good Frenchman, and will neuer be a Spaniard, and that you can giue him Paris backe againe, and make peaceable vnto him all his kingdome, when hee shall haue been at Masse, and acknowledged our holy father, and vnder this baite and deceite, you haue drawne or gotten fortie thousand politike crownes for three moneths, which indeede should bee rated for foure, euery one tenne thousand crownes a peece, making you to vnderstand that the Spanish King would pare and clip your distributions, if he knew that you treated concerning accord and agreement with heretikes. But it is discouered that secretly you send your agents to Rome and into Spaine, to lette that the Pope should not giue him absolution, if hee demaunde it, and to stirre vp the King of Spayne, to send new forces towards the frontiers, you thinke you are very subtile: but your subtleties and fetches are sowen together with white thred: in fine, all the worlde seeth them. For these politikes haue dragons in the fieldes, that take all your packets, and by diueliſh arte diuine and decipher al your ciphers, as also those of the King of Spaine and of the Pope, though they bee neuer so subtile and craftie, so well that they know all your affaires, both at Rome, and at Madrill, and in Sauoy and in Germanie. You iuggle and deale craftily with all the world, and all the world doth deale so with you likewise. Danger there is that you become not that, that the Countie Saint Pol

A iust iudgement.

A good arithmetician.

And therefore easilie discouered.

constable

conſtable of France, in the time of King Lewis the eleuenth was: who after that he had abuſed his maſter, and the Duke of Bourgongne, and the King of England all at one time, in the end was made Cardinall in Greue. As for being King of your head, looke not for it: your parte is periſhed, frozen, or runne into the fire: all your elders ſet themſelues againſt it Your couſines competitors, would rather goe and departe to the other ſides, than to indure it, the ſixteene make no more account of you, for they ſay that they haue made you that that you are, and you hang them vp and diminiſh their number as much as you can, the people had hope vpon your word, that you would vnlock and open the riuer, and make the wares and trade free: but they ſee to the contrarie, that they are more locked vp and ſtraitned than before, and that the bread and the ſmall good they haue to liue of, commeth not thorow your well dooing nor by your valour, but of the liberalitie of the Biarnois, and of his good nature, or of the couetouſnes of the getters of it, which drawe out of it all the profit. Briefelie, the greater parte beleeueth that you will prolong as long as you can, the Lieutenancie, in the which men haue placed you, and liue alwaies in warre and in trouble, and yet well to your eaſe, well ſerued, well intreated, well guarded of the Swiſſers and of the Archers, that there lacketh nothing, but the coates of armes, and the applauſe of the people to be King, whileſt all the reſt of the people dieth ſtarke mad through famine. You will keepe the pledges, and bee the perpetuall perſon, who will haue the charge of, and looke well to the goods that are vacant, which hindereth and prolongeth, as much as hee can the deliuerance of the things cried, leaſt hee ſhould render an account. Beſides you cannot be King by the mariage of the infant or daughter of Spaine, you are maried alreadie, and would you put your finger in the hole? For you haue ridden the olde one, that keepeth hir ſelfe well from the hee Goate: and beſides there muſt bee another more luſtie

That is, loſt his head in the place of execution, as wee would ſay at Tiburne, or the tower hill.

Mõſieur Lieutenants lets.

luſtie fellow than your ſelfe, for this girle of thirtie yeres, blacke as pepper, and of an oken appetite. Moreouer though we ſhould haue choſen you King, yet you ſhould haue to doe with the Biarnois, who knoweth a thouſand feates or prankes of Baſque, and who ſleepeth not but as much as he will, and at the houre that hee will, who making himſelfe a catholike, as he threatneth you hee will doe, will drawe on his ſide all the potentates of Italie, and of Almaine, and withall, the heart of all the French gentry, or gentlemen of France: of which you ſee alreadie the greateſt parte, with ſo many poore afflicted townes, wearie of their warre and of their pouertie, part to ſhake in the haſt, and to make a writing of their retraict, that demaunde nothing elſe but that colour and good occaſion, to withdrawe themſelues from the couple, & therewith to couer or colour their repentance. Doe you dreame thereof, Monſieur the Lieutenant for the like you haue counterfeited the King, and yee haue farted againſt, or like the Biarnois, in edicts and declarations, in ſeales, in guardes, and great prouoſts, and maſters of requeſts of your houſe. Though you would burſt, and would blow vp your ſelfe, great as an oxe, as doth the female frogge, yet ſhall you neuer be ſo great a Lord as he, although ſome ſay, that he hath not ſo much fat vpon all his bodie, as is able to feede a larke. But doe you knowe what you doe? I would counſell you, but that you haue been Bigamus, or haue had two wiues, to make your ſelfe an Abbot: whoſoeuer ſhall be King, he will not refuſe to beſtow vpon you the Abby of Clugny, which is of your houſe: you loue a fatte ſoppe or brewis as wee ſay, and you thruſt your ſelfe willingly into the kitchin: you haue a very ample and ſpacious belly, and ſo you ſhall be crowned, I ſay crowned with the ſame crowne, and your crowne made with the ſame ciſſers, that Madam your ſiſter ſaide hung at her girdle, to make the monkelike or frierlie crowne of the late Henrie of Valois. You will not demaund of me neither fidelitie nor oath

A good preferment for ſo great a ſeruice.

It needeth not: an honeſt man may be taken vpon his word.

oath for this matter, but I am of this aduise. I will not speake here of Monsieur of Nemours, your *uterin* (but the politikes say *adulterin*) brother: he hath done his ca- Speake cleanca or needes in our little chests: he hath his purposes and ly for shame.
attemptes by himselfe, and is like to Picrocolus, that by discourses well reasoned of, made himselfe Monarch of the world, foote by foote. If he can gouerne the King of beasts, as hee hath done the shippe of Paris, I will say that he hath skill to doe more, than Master Mousche, or flie. These beastes forget some times their gouernours, speciallie if they change their habite or attire: hee shall not bee ill parted with, if hee come to his pretentions, whereto you Monsieur the Lieutenant, and Monsieur of Lyons will doe him, I beleeue, very good offices. The whole summe, Messieurs, you are too many dogges to gnawe one boane: you are iealous and enuious one of another, and you can neuer tell how to agree, or liue without warre, that would put vs into worse estate than before. But I will tell you: let vs doe, as they haue done in Deepe counthe consistorie, for the election or choyse of a holy father: sell.
when two Cardinals sued and laboured for the popedome, the other Cardinals, for feare they should incurre the hatred of the one or of the other, chose one amongst themselues, the weakest backed of them all, and made him Pope. Let vs doe so, you are foure or fiue robbers in the realme, all great Princes, and such as haue no want of appetite and stomacke. I am of aduise, that not one of you should be king: wherefore I giue my voyce to Guillot Fagotin, the keeper of Gentilly, a good vine dresser, and an honest man, who singeth well at the deske, and A worthie exknoweth all his office or seruice booke by heart. This ample.
will not be found without example, in such times as this is: witnesse the Harelle of Roane, where they made king one named le Grasse, or the fatte, one as wee would say, who was much worse aduised than Guillot. And thus you see whereupon I founde and grounde mine aduise. I haue read sometimes the great and diuine Philosopher

Plato, who saith, that those realmes are happie, where Philosophers are kings, and where kings are Philosophers. Now I know that it is little more than three yeares since that this good gardian of Gentilly and his familie, together with his kine meditated day and night Philosophie, in a hall of our colledge, in which there is more than two hundred good yeares, that men haue read and treated, and disputed publikely, philosophie, and all Aristotle, and all sortes of good morall bookes. It is not possible that this good man hauing raued, slumbred and slept, so many dayes and nights, within these philosophicall walles, where there haue been made so many skillfull lessons and disputes, and so many goodly wordes vttered, that there should not something thereof abide, that hath entred, pierced and penetrated into his braine, as it did to the poet Hesiodus, when hee had slept vpon mount Parnassus. And this is the cause why I persist and meane, that he may as well be king as another.

The place sanctifieth the person with these men, in all matters.

Now as Monsieur Roze ended these wordes, there sprong out a great murmuring amongst the deputies, some approuing, other some reprouing his opinion, and the princes and the princesses were seene, to whisper in the eare one of another: yea it was hard that Monsieur the Lieutenant saide very basely to the Legate, this foole here will marre all our misterie. Notwithstanding, the foresaid Roze would haue continued his speech: but when hee sawe the noyse to begin againe, with a certaine generall clacking of hands, he rose vp in choler, and cried with a very loude and outstretched voyce. How now, Messieurs? Is it permitted here to speake what one thinketh? Haue not I liberte to speake and conclude my arguments, as Monsieur of Lyon hath done? I know well that if I had been a courtier as he, I should not haue named a person: for he hath charge from the clergie, to name Countie du Bouchage, Frier Angell, for the hope that this Prince louing change, would change also our miseries, into stroakes or blowes from heauen. But I pray

A prophesie and no lie.

you

you keepe him to beare the golden torch in the battailes: for it ought to be enough for him, that he hath quite forsaken the bagge and the wallet. At these wordes euery one began againe to crie, to whistle, to hisse: and though the heraulds, the vshers, porters and all cried aloude, let euery man holde his tongue (not daring to speake the worde peace there) and that Monsieur the Lieutenant sundrie times commaunded them to make silence, yet it was not possible to appease the bruite and noise, in so much that the sayd Lord Rector, sweate, fret, fomed, and stroke with his foote, and seeing that there was no more meane to take his theame againe, cryed as loude as hee could, Messieurs, Messieurs, I see well that you are in the Court of King Petault, where euery one is master. I leaue it to you, and you to your selues: let another speake: I haue spoken.

Husht and be still: the word peace is a bull-begger.

And thereupon he set himselfe downe againe, mumbling very much, and wiping the sweate from his forehead, and there scaped from him, as some say, certaine odoriferant belchings of the stomacke, that smelled of the perfume of his choller, with certain words in a low note, complaining that they had defrauded the assignation sent out of Spayne, for my masters the Doctors, and that others had made their profite of it, but that this was the gold of Tholouze, which should cost them very dearely. At the last, the rumbur beginning a little to bee reappeased, Monsieur du Rieu the younger, Countie and gardien or keeper of Pierre-font, deputie for the Nobilitie of France, apparelled with a little cape, after the Spanish fashion, and a certaine high coppin rancked hat, lifted vp himselfe to speake, and hauing twise or thrise put his hand to his throate, which did itch, he began in forme following.

Good stuffe: but there can come nothing els from thēce.

Or Roration rather, as you shall perceiue by the things contained herein, and the manner of the handling thereof.

The Oration of the Lord of Rieu, Lord of Perriere-sont, for the nobilitie of the vnion.

MEssieurs, I knowe no cause why they haue deputed me, to beare the word in so good a companie, for all the Nobilitie on our side. I must needes say, that there is some diuine thing or matter in the holy vnion, seeing that by the meanes thereof, of a commissarie of the artillerie, poore & miserable enough, I am become a gentleman, and the gouernour of a very faire fortresse, yea that I may equall my selfe to the greatest, and am one day to mount very high, either backward or otherwise. I haue good occasion to followe you, Monsieur the Lieutenant, and to doe seruice to this noble assemblie, by black or by white, by wrong or by right, seeing that all the poure Priests, Friers, and good people, deuout Catholikes, I assure you, doe bring mee candles, and adore mee, as a S. Maccabee of times passed. This is the cause wherefore I giue my selfe to the liueliest and quickest of the diuels, that if any of my gouernment thrust in himselfe to speak of peace, I runne vpon him as a grey or russet woolfe. Let warre liue: there is nothing but to haue it, of what part soeuer it befall. I see I cannot tell, what nicenes of our nobilitie, that speake of preseruing religion and the estate altogether: and that the Spanyards shall lose in the ende the one and the other, if we suffer them to doe it. Touching my selfe, I meane nothing of all this, prouided that I leuie taxes daily, and that they pay me my appointmets, I care not what betide the Pope, or the pretie wench his wife. I am after my intelligences to take Noyon: if I can bring it about, & to effect, I shall be Bishop of the towne, and of the fields to, and shall make a mouth at them of Compeigne. In the meane while I chase the cowe, and the inhabitant also, as much as I can, and there shall not be peasant, husbandman, or merchant round about me,

He dwelleth by euill neighbours.

Wel and wisely added.

and

and within tenne miles compasse, that shall not passe by my hands, and that shall not pay me custome and raunsome. I know inuentions to make them come to reason: I giue them whipcordes, or the ends of cordes tyed with knots vpon them, after the fashion of the Franciscane Friers girdle: I hang them vp by the arme holes: I heate their feete with a red hot frying pan: I put them in yrons and in the stockes: I shut them vp in an ouen: in a chest that is powred full of water: I hang them as a capon to be rosted: I beare them with stirrop leathers: I salt them, I make them to fast: I eye the, being stretched out, within a fan he. Briefly, I haue a thousand gentle meanes to draw out the quintessence of their purses, and to haue their substance, and to make them beggers and vagabonds for euer they and all their race. What care I for that so I haue it? Let no man speake to me hereupon, touching the point of honor: I know not what it meaneth. There are that boast they are descended of these olde Knights of France that chased the Sarasins out of Spayne, and put King Peter againe into his kingdome. Others say, that they are of the race that went to conquer the holie land with S. Lewis. Others, that they are come downe from them that haue sundrie times placed the Popes againe in their seates, or that haue driuen the Englishman out of France, and the Bourguignons out of Picardie, or that haue passed the mountaines for the conquests of Naples and of Millan, which the King of Spayne hath vsurped against vs. I care not for all these titles and goodly conueiances, nor for armes, whether they were timbred or not timbred. I would be a villaine of foure descents or races, so that alwaies I may receiue taxes without rendring an account. I haue not read, neither the bookes, nor the histories and Annales of France: & I haue nothing to do with this, to know whether it be true, that there were Paladins and Knights of the round table, that made profession of nothing but of honor, and to defend their King and their countrie, and would rather haue died then re-

A right comparison.

If cruelty be gentlenes.

Out of the abundance of the heart the mouth speaketh.

ceiue

ceiue a reproach, or suffer that one should doe iniurie to an other. I haue heard reckoned vp by my grandmother, in carrying her butter to market to sell, that there had been sometimes one Gaston de Fois, one Countie de Dunois, one la Hire, one Poton, one captaine Bayart, & others who became inraged for this poynt of honor, and to get glorie to the Frenchmen. But I take my leaue of their good graces as in this regard. I haue a good rapier and a good pistolet, and there is neither Sergeant, nor Prouost of merchants, that dare summon or arrest me. Fall out what may, it is sufficient for me that I am a good Catholike. Iustice was neuer made for gentlemen, such a one as I my selfe am. I will take the kine, and the cocks and hennes of my neighbour, when it shall please me: I will raise vp the rents of his lands: I will take them away againe, and shut them vp with mine owne within my inclosure, and yet he shall not dare to mumble or grumble at it. All shall be for my good comelines: I will not suffer my subiects to pay taxes or toles, but to my selfe, and I counsell you, Messieurs the nobles, to doe euen so. And so indeede there shall be no needs of treasurers and financiers, or receiuers of reuennes, that may make themselues fat with, and vse the substance of the people, as the coleworts of their garden. By the death of God, if I finde either sergeant, or receiuer, or man of iustice doing exployt vpon my lands, without demaunding leaue of me therefore, I wil make them eate their parchemine: we haue indured enough: are we not free? Monsieur Lieutenant, haue not you giuen vs license to doe all things? and Monsieur the Legate, hath not he layd the bridle in our neckes, to take all the goods of the politikes, to kill and to murther kinsfolkes, friends, neighbours, father and mother, prouided that therein we doe our owne businesses, and that we be good Catholikes, without euer speaking either of truce or of peace? I for my part will doe so, and I pray you also to do the like. But I haue yet another thing to remonstrate vnto you, that is, not to speake any

An example or description of a lustie cutter, such a one as was Kain, Lamech, or Nimrod.

Ill sworne, and like a new vpstart gentemã.

Good counsel of a ghostly father.

more of this Salique law. I know not what it is, but Seigneur Diego hath giuen it mee by memorie, with some round peeces that will doe me great good. This in the whole is the matter, that wee must goe sacke these same furred hoods of the court of Parliament, that play the galants, and meddle with the affaires of the estate where they haue nothing to doe, but to see and behold. O that you would giue them me but a little to manage: neuer did Bussie the clerke doe his worke so well. If Monsieur the Legate commaund me only to goe to them, and put my hand on their necke or breast, there is not either square cappe or hood, that I will not make flye about, if they heare mine eares ouer much, yea to this Monsieur Maistre, and to this du Vayr, that set all the rest in traine. Monsieur Lieutenant, why giue you not order for it? Know you not yet, that the president de Nully hath told you, & named by name & by surname all they that haue spoken for this wicked lawe? Why doe you not send for them, and throw them into the riuer, as he hath counselled you? And this goodly fellow Marillac, that was so much heate at the beginning, and spake of nothing but fire and bloud, I feare at the end he will become banqueroute to the League, if they promise him to bee Councellor of Estate to this Biarnois. Let vs take heede of these people that turne their coates so easily, and follow the winde of fortune, when they see that their side goe ill. Ha braue Machault! Ha valiant Bourdeaux! you are worthie to be as my selfe exalted to the highest degree of the honor of nobilitie! Amongst the long gownes, I loue none saue you, and that famous president, which I will yet name here by honor, Monsieur de Nully, who besides the courageous beginning and progresse that hee hath made for the League, whereof he may be well sayd to be the putatiue father, hath worthily vouchsafed to expose his daughters, and to prostitute their reputation to the brothell house, that he might doe seruice to Messieurs the Princes, and to my masters his Curats & Preachers. Shall

He meaneth double duckets.

Cruelnie causeth it.

O worthie cõmendation.

Wickednes wrought by euill meanes, and therefore a double transgression.

Shall I speake of also the heroical deed of that good man Baston, that so valorously signed the League with his owne very bloud, drawne out of his hand, which afterwards by miracle remained maimed and benummed, so much would this glorious martyr suffer for the holy vnion? And thou noble arc boutant of the vnion, Lewis of Orleans: thy catholike Englishman, and thy expostulation: and thy oration made in the fauour and for the honor of the Legate, and of the Spanyards, did deserue that they should haue put thee in the place of president Brisson: but men recompence not good people as they should, no more then thy companion in office, for hauing written so curiously the lawes of the vncle against the nephew. These are iust and virtuous men, and not those dunghill churles, and beshitten fellowes, who seeing that there was nothing more to be grabeled and sifted in their palace of this towne, and that all their sacks were voyd and emptie, or hung vpon the hooke, departed from hence and went to Tours, and to Chalons, where they knew that the manger was full, and the racks garnished. Briefe, take away fiue or sixe of al this mislead troupe, all the rest is nothing worth, and the best to the diuell. I cannot tell what these persons and people of iustice haue done vnto me: and yet I loue them not. I did once shewe my hand vnto an olde Gypsie woman, who tolde me that I had a round thumbe, and that I should keepe my selfe therefore from the round and halfe round. I beleeue that she ment to say from these people that weare the round cap. In fine Messieurs, I haue charge from the Nobilitie, to remonstrate vnto you that you must once againe abate and take downe the insolencie of these hochebrides and swallowers of mysts, and doe your affayres whilest the weather is fayre: If the law Salique be maintained and vpheld, I feare least Monsieur the Legate will be sore troubled therewith, and the infant or daughter of Spayne be in daunger to be shauen. But for this matter, I referre my selfe to Monsieur the

A good sentence ill applied.

A readie, it may be a right iudgement.

Lieutenant,

Licutenant, who hath good skill to breake the streake, and to tricke his cousins beard, yea and shaue it to, and that without a razor. Furthermore, if you must needes chuse a King, I pray you thinke vpon me and my merits. Some haue made me beleeue, that there haue sometimes been chosen worse then me. The Lydians (but I knowe not what kinde of people they are) made one, that did driue or holde the plough. The Flemmings made one their Duke that was a brewer of beere: the Normanes, a cooke: the Parisiens, a piller of the barke of trees. I tell you I am more then all these: for my grandfather was a ferrier in France, or of France: and if he got bell, I shall gaine paradise. Consider I beseech you Monsieur de S. Paul, now Countie of Rethelois, Mareschall of the vnion and Archbishop of Reims, who indeed had his father not long sithence dwelling in a caue or odde corner couered with straw nigh vnto Nangy, and who as yet hath his sisters married one of them with a tauerner, and the other with a tysser maker: and yet behold he is Peere and Mareschall of France, and one that lendeth money, but yet vpon good pledges, to Monsieur de Guise his master and good benefactor. By this reckoning you may well make me King, and so you shall doe well: for if you doe, I will let you doe all you would. I will abolish all these stables of iustice, I will suppresse all these Sergeants, Proctors, Pettifoggers, Commissaries, and Counsellors, except them that be of our friends: but there shall bee no more speech of summoning nor of seazing, nor of paying mens debts: ye shall be all as rats in the chaffe, and it shall suffise mee, if you call me Sire. But ye shall aduise hereof. For the least, I knowe well that I am as well worthie of it as another, and I will say nothing more of it but this, that I am thrust forward to goe and execute mine enterprise vpon Noyon, after that I shall haue combated with the gouernour of this citie: and hereupon I kisse the hands of your mercie.

If that can be.

A noble race, and worthie descent.

And good reason to.

After that the Lord of Rieu had finished his militarie or souldierlike sermon, euery one of the assistants declared by his countenance, that they had taken pleasure in his naturall eloquence, for a man that had no letters or learning, and who might make good fruite, if he did so a long time in this world. Hereupo rose vp one of the deputies, named the Lorde Angouleuent, who very loudely caused them to vnderstand, that he had a charge from the new nobilitie, & on the behalfe of the honest men & masters of the vnion, to remonstrate vnto them some thing of importance, touching this qualitie, and that it was reasonable, that he should be heard before the third estate, which was not composed or made but of towne dwellers, requiring Monsieur the Lieutenant to cause audience to bee giuen vnto him, and calling vpon the people of the King of the vnion, and namely the aduocate generall of Orleans (who sometimes before had written in the fauour of the saide nobilitie) to cleaue vnto his request, and speaking that he rose vp, and stoode altogether vpright, vpon the seate where he was set, and began to say, Monsieur the twelfth: but sodainely hee was interupted by reason of a great noyse of pesants, that were behinde the deputies, which noyse being a little ceased, hee began againe, Monsieur the twelfth, and by and by the noyse arose more great than before, and yet he ceased not the third time to say, Monsieur the twelfth of May. And afterwarde arose vp the Lord of Aubray, which had in charge to speake for the third estate, and contested that it did belong to none but to him, to speake that day of the barricades, and that they were neuer accustomed in Fraunce, to make more than three estates, and so hee let that the deputid of the new nobilitie was heard, as being but a dependence, and a member of the saide third estate. The said Lord of Angouleuent, disputed long time on his part, saying that euery one was there for his money, and began againe sundry times these three

A very vnmannerly interruption of a wise noble man.

wordes, *Monsieur the twelfth*, and at euery time he was interrupted. At the last as the rumor increased, and the factions for the one and the other were already heate, so farre as to come for it to the blowes of the fist, the aduocate of Orleans remonstrated, that it was no more time now to rest vpon the auncient formes, which were but for shoemakers and coblers, nor yet vpon the ceremonies of times past, saue onely in the fact of faith and religion: and that the assembly of the said estates should be vnprofitable, if they did not all things therein after the new manner. And as for him that hee had seene the remembrances and instructions of the new nobility, which deserued very well to bee considered of. Notwithstanding considering now that it was somewhat late, and that Monsieur the Lieutenant was fresh and fasting, and the houre of Monsieur the Legates dinner was past, hee required, that the said Lord of Angouleuent should put his speech in writing, and deliuer it vp, and should holde his tongue, if he could: otherwise and for default thereof, he should be sent to the Countie de Choysie: which thing Monsieur the Lieutenant approued with his head. And the rumor being by little and little ceased, and the foresaide d'Angouleuent hardly set downe againe, the saide Lorde d'Aubray, deputie of the third estate, hauing laid aside his sword, spake his oration very nigh after this manner.

A strong exception, or else that will down also.

Well added: for it is not easilie done.

The oration of Monsieur d'Aubray for the third Estate.

BY our Ladie, Messieurs, you haue giuen vs a goodly speech. There is no neede now that our Curats should preach vnto vs, that we ought to draw out selues out of the mudde, and to make our selues cleane. As touching that which I see by your discourse, the poore Parisiens haue enough of it already within their bootes and it will bee very hard, to pull them out of the muddie and

A patheticall exordium.

It is a marualle, if euer they can come out.

mire. From hence forth it is time for vs to perceiue, that the false Catholicon of Spayne, is a drugge that taketh men by the nose: and that it is not without cause, that other nations call vs little quailes, because that as poore quailes that are hooded, and very credulous, the preachers and Sorbonists, by their inchaunting quaile pipes, haue caused vs euen to giue our selues into the nettes of tyrants, who haue afterwards put vs into a cage, and shut vs vp within our walles to teach vs to sing: wee cannot but confesse, that wee are at this time taken and made greater seruants and slaues, than the Christians in Turkie, or the Iewes in Auignon. We haue no more either will or voyce in the chapiter or assembly. We haue no more any thing proper, or that wee may well say this is mine. You, Messieurs, that set your foote vpon our throate, and fill our houses with garnisons, haue and possesse all. Our priuiledges, franchises, freedomes and auncient liberties are ouerthrowne, and taken away. Our towne house, which I haue seene to bee the sure refuge of the succors of our kings in their vrgent and weightie affaires, is become a butcherie: our court of Parliament is none at all: our Sorbonne is a brothell house, and the vniuersitie become sauage or wilde. And yet the extremitie of our miseries is this, that in the middest of so many mischieses and needes, it is not permitted vs to complaine, nor to demaunde succor, and hauing death as it were betweene our teeth, we must of necessitie say, that we are in good health, and that we are very happie, to be so wretched for so good a cause. O Paris that art no more Paris, but a denne of outragious beasts, and a citadell of Spaniards, Wallons and Neapolitanes, a sanctuarie and sure retrait of robbers, murtherers and killers. Wilt thou neuer thinke againe of thy dignities, and remember thy selfe what thou hast been, in comparison of that thou art? Wilt thou neuer cure thy selfe of this frensie, that for a lawfull and gracious king, hast begotten vnto thy selfe fiftie little kings, or wrens rather, and yet fiftie tyrants?

No vnfit resemblance.

A sore change.

A pittifull and iust complaint.

Beholde thou art in irons: beholde thou art in the inquisition of Spayne, more intollerable a thousand folde, and more hard to bee borne and indured of spirits, that are borne liberall and free (as French men are) than the most cruell deaths that Spaniards can deuise. Thou wast not able to beare a small augmentation and increase of taxes and offices, or some new edicts, that did not much import thee: and yet now thou indurest men to poll thy houses, to pill and to sacke thee euen vnto blood, to imprison the Senators to driue away, and banish thy good citizens, and counsellors, yea to hang and to murther thy principall magistrates. Thou seest this, thou indurest this: yea thou doest not onely indure it, but thou doest approue it and praise it, and thou darest not, neither canst thou tell how to doe otherwise. Thou couldest not support and beare with thy king, so gracious, so gentle, so easie, so familiar, that made himselfe a fellow citizen with thee, and burgesse of thy towne, that hee inriched thee, that he hath garnished thee with glorious and sumptuous buildings, increased thy forts and stately ramperts, and adorned thee with honorable priuiledges and immunities. What say I, couldest not support and beare with? It is much worse. Thou hast chased him out of his owne towne, out of his owne house, out of his owne bed. What, say I chased him? thou hast pursued him: what? pursued? thou hast murthered him, and canonized the murtherer for a saint, and made bonfires for his death. And now thou seest how much that death of his hath profited thee. For that is the cause why another is ascended into his place, much more watchfull, much more laborious, and a far better warriour, & that knoweth better to keepe thee in, somewhat more straitely, as to thy damage and hurt thou hast alreadie proued. I pray you, Messieurs, if it were permitted, to call yet these last abois, in liberie, let vs a little consider, what good or what profit hath come vnto vs, by this detestable death, which our preachers did make vs beleeue, was the sole

The spanish Inquisition.

The fruites of senseles treason.

Kindenes rendred for good.

The great difference betweene good gouernement and tyrannie.

and the onely meane to make vs blessed. But I cannot discourse vpon this poynte, but with very great griefe to see things in the estate in which they are, in comparison of that they were then. At that time, euery one had yet corne in his garner, and wine in his seller: euery one had his vessell of siluer or plate as we call it, his tapistrie, and his costly moueables: the women had then their girdles halfe of siluer: the reliques were hole and sound: they had not so much as touched the iewels of the crowne. But now who is there, that can boast that he hath whereof to liue forthree weekes, vnles it be these theeues and robbers, that haue made themselues fat with the wealth of the people, and that haue on all hands pilled and polled the moueables, both of present and absent? Haue we not by little and little consumed all our prouisions, sould our moueables, molten our vessell, and pledged all that wee haue to the garments on our backs, to liue not onely poorely, but verie wretchedly and caytife like? Where are our halles and our chambers so well garnished, and so decked with diaper and tapistrie? Where are our feastes and bankets, and our licorous and daintie tables? Loe we are brought to millet and white cheese like the Swissiers. Our bankets are of a bitte of biefe, yea the biefe of a cowe, for all the messes and seruices wee were wont to haue: and happie is he that hath not eaten the flesh of horses and of dogges: and happie is hee that alwaies hath had oaten bread, and coulde make a little paste of it, with the broath of brawne sold at the corner of the streetes, in the places where heretofore they did sell the delicious and daintie tongues, young quailes, and legges of mutton. And it hath not been long of Monsieur the Legate, and of the Embassador Mendoza, that we haue not eaten our fathers bones, as the sauage and wilde people of new Spayne doe. Can any man thinke of, or remember all these things without teares, and without horror? And they that in their conscience knowe well inough, that they are the cause thereof, can they

If he can, he is a man of no sense.

heare speake of these things without blushing, and with-
out apprehending the punishment that God reserueth
for them, for so many euils and mischiefes whereof they
are authors? Yea when they shall represent vnto them-
selues the images of so many poore citizens, as they haue
seene fallen in the streetes, all starke and stone dead
through famine: the little infants and sucking babes to
die at the breasts of their languishing mothers, drawing
the breast for nothing, and not finding what to sucke:
the better sorte of the inhabitants, and the souldiers to
goe through the towne, leaning vpon a staffe pale and
feeble, more white and more wanne than images of
stone, resembling rather ghosts than men: and the inhu-
maine and discourteous answer of some, euen of the Ec-
clesiasticall persons, who accused them, and threatned
them, in steed of succouring or comforting them. Was
there euer barbarousnes or cruelty like to that, which
we haue seene and indured? Was there euer tyrannie and
domination matchable to that, which we see and indure?
Where is the honour of our vniuersitie? Where are the
colledges? Where are the schollers? Where are the pub-
like readings and lectures, to which people did run from
all the partes of the world? Where bee the religious stu-
dents in the couents? They haue all taken armes, and be-
holde they are become all of them vnruly and wicked
souldiers? Where are our chasses? Where are our pre-
cious reliques? Some of them are molten and eaten vp: o-
ther some are buried in the grounde, for feare of robbers
and sacreligious persons. Where is that reuerence that
men carried once, to the people of the Church or Clergie,
and to the sacred mysteries? Euery one now maketh a re-
ligion after his owne manner, and diuine seruice, serueth
for no other vse, but to deceiue the world through hypo-
crisie: the priests and preachers haue so set themselues
on sale, and made themselues so contemptible, by their
offensiue life, that men regarde them no more, nor their
sermons neither, but when they are to be vsed to preach

If they be so good, how bad are the rest

Bookes turned into blades, a good change.

The diuell a lie it is.

and

and ſpread abroade ſome falſe newes. Where are the princes of the blood, that haue been alwaies ſacred perſons, euen as the pillars and ſtaies of the crowne, and of the French Monarchie? Where are the Peeres of France, that ſhould be the firſt here to opẽ to, & to honor the Eſtates? Al theſe names, are no more but the names of porters, wherof ſome make litter for the horſes of the Meſſieurs of Spayne and of Lorraine. Where is the Maieſtie and grauitie of the Parliament, heretofore the defender of Kings, and the mediator betweene the people and the Prince? You haue caried it in triumph to the Baſtille: and authoritie and iuſtice, ye haue led them captiue more inſolently and more ſhameleſſlie, than the Turkes woulde haue done. You haue driuen away the beſt ſorte of people, and retained none but raſcals or offcourings: who are either full of paſſions or elſe baſe minded. Beſides euen of them that doe remaine, ye will not ſuffer ſo few as foure or fiue to ſay what they thinke, and you threaten them alſo, to giue them a billet, as vnto heretikes, or politikes. And yet you would make men beleeue, that that you doe, is for no other reſpect, but for the preſeruation of religion, and of the eſtate. This is well ſaid: but let vs a little examine your actions, and the cariage or behauiour of the King of Spayne towards vs: and if I lie one word, let Monſieur Saint Denis, and Madame Saint Genuiefue, the great patrons of Fraunce neuer helpe me. I ſtudied a little while in the ſchooles, and yet not ſo much as I deſired; but ſince I haue ſeene diuers countries, and trauailed into Turkie, and thorow out all Natolia, and Sclauonia, euen vnto Archipelagus, and mare maior, and Tripoli of Sytia: where I found the ſaying of our Sauiour Chriſt to bee true: By their fruites yee ſhall know them. Men knowe ſufficiently enough, what are the intentions and inuentions of men, by their works and by their effects. Firſt, I will ſpeake it (and yet with an honorable preface) that the King of Spayne, is a great prince, wiſe, ſubtill, and very aduiſed, the moſt mightie,

A priſon, as we would ſay here, the Fleete or Tower.

Hee meaneth ſome kinde of torrure or torment.

A fearefull execration.

A good touchſtone indeede.

A mannely man.

and

and hauing the greatest territories of all Christian princes, and that he should be yet so much the more, if all his lands, countries, and kingdomes were sure and dioyned one of them to another. But France which is betweene Spayne and the lowe countries, is the cause that his separate and dissoyned Lordships, cost him more than they are worth. For aboue all nations hee feareth the French, as that which he knoweth to be most noble, and to haue the greatest valure and impatience against the rest and rule of a strange people. And that is the cause, why being wise, prouident, and well counselled as hee is, since that hee was constrained to make that miserable peace which was sealed and signed by the death of our good King Henry the second, and not daring either openly to gainesay the same, or beginne warre, whilest that France was flourishing, vnited, agreed and of the same minde and will together, hee indeuoured to sowe diuision and discord amongst vs our selues: and so soone as hee sawe our princes to be miscontent, or to iarre amongst themselues, he did secretly and closely conueigh himselfe into the action, and incouraged the one of the sides, to nourish and foster our diuisions, and to make them immortall, and to busie our selues, to quarrell and fight one with another, yea to kill one another, that whilest these troubles were amongst vs, hee might bee left in peace, and so long as we did inweaken our selues, to grow & increase, without losse and lessening. This was the course and proceeding that hee held, after that hee sawe the princes of Vendosme, and of Condie malecontent, who also drew and caried with them the house of Montmorencie and of Chastillon, and to set themselues against the aduantageable aduancements and proceedings of your father, and of your Vncles (Monsieur Lieutenant) who had inuaded and vsurped all authoritie and kingly power, in the time of young King Frauncis their nephew. I speake nothing but that all Fraunce, euen to the smallest and basest of them, yea that the whole worlde knoweth

No lie surely. Beare with bragging and lying a little.

Ah wilie foxe: but yet well discouered subtiltie.

Plaine & pregnant proofes.

Bleare eyed men and barbers, as it is in the prouerbe, are acquainted therewith.

For all the bloudie tragedies, which ſince that time haue been plaied vpon this pitifull ſcaffold of France, haue all of them been borne and proceeded from theſe firſt quarrels, and not from the diuerſitie or difference of religions, as without reaſon men doe yet to this day, make the ſimple and idiots to beleeue. I am old and haue ſeene the affayres of the world, as much as another, yea by the grace of God, and the goodnes of my friends, I haue been Sheriffe, and prouoſt of the merchants alſo in this citie, in the time that men proceeded thereunto by free election, and that they did not conſtraine nor vſe violence to men, for their ſuffrages and voyces, as you haue done, Monſieur Lieutenant, not long ſithence minding and purpoſing to continue Monſieur Boucher at your deuotion. But I remeber yet thoſe old times, as if it were but yeſterday paſt, or this day preſent. I can remeber well from the beginning of the quarell, that fell out betweene Monſieur your late father, and late Monſieur the Conſtable, which proceeded from no other cauſe, but from the icalouſie of one of them ouer another, both of them being the great minions and fauourits of Henrie the ſecond their maſter, as wee haue ſeene alſo Meſſieurs de Ioyeuſe, and d'Eſperno, vnder King Henrie the third his ſonne. Their firſt falling out was for the eſtate of great Maſter, which the King had giuen to Monſieur your father, when he made Monſieur of Montmorency Conſtable, who had been great Maſter before, and who had the Kings promiſe, that the ſayd eſtate ſhould be reſerued for his ſonne. Another cauſe of their ill husbandrie, or bad carriage of themſelues, was the Countie de Dampmartin, which both of them had gotten after diuers ſorts: and being entred into ſuite about the ſame, Monſieur the Conſtable got it by an arreſt or decree. This did ſo alter and chaunge them, that either of them indeuored to caſt his cõpanion out of the ſaddle, or as we ſay, to ſet him beſide the cuſhion. And from thence proceeded the voyage, that Monſieur your father made into

Plaine ſpeech and particular application.

Figulus figulũ odit, as it is in the prouerbe.

Sum ego mihi metipſi proximus: I loue my ſelfe beſt.

Italie, where he did no great matter, because that Monsieur the Constable (who caused him to bee sent thither, that so he might the more quietly, wholly and alone possesse the King) it may be hindred, or slacked the affayres: but he remained not long vnpunished for it: for he was taken afterwards on S. Laurence day, while your father was absent, who being returned, did by a certaine good happe, and the same indeed very wonderfull, take againe the townes of Picardie (which wee had lost) and Calais besides. And that he might the better reuenge himselfe of the euill dueties that he knew were done against him in his voyage, caused also the imprisonment of Monsieur the Constable to bee prolonged, and forgot no arte that might hinder or delay his deliuerance, which gaue an occasion to my Lords of Chastillon, to desire the ayde, and to cast themselues into the armes and protection of the King of Nauarre, this Kings father, and of Monsieur the Prince of Conde his brother, who had married their neece. Also these two great houses fell into factions and partakings, which were yet stirred vp and incensed by the contention begun betweene the Prince of Conde, & Monsieur d'Aumale your vncle, for the office of the colonel of the light horse: there was as yet no mention of religion or Huguenots. Hardly did any know what was the doctrine of Caluin and Luther, but by the death of them that we sawe burne stiffe in their opinions; and yet notwithstanding the matter of the warres, and of the enimities that we haue seene, were then in preparing, and hath continued vntill this present time. But the trueth is, that when my Lords of Chastillon, very couragious men, and not able to indure the iniuries offered them, saw that the fauour of your house did ouertoppe theirs, and that they had not any meane to finde credite and fauour about the King, by reason of the lets that they of your race & house cast in the way, they were counselled to withdraw themselues from the Court, and as they were in their retraite, they shewed themselues (but whether it were in good

It was well done of the Guise to ouercome euil with well doing.

A little fire maketh a great flame.

earnest, or of policie and prudence I know not) to fauour the new Lutherans, who till then preached no where but in caues and dennes, and by little and little ioyned themselues with them in faction and intelligence, the rather to defend and keepe themselues from your father & your vncle, then to attempt any stirring or bringing in of noueltie, except then when the King, at the prouocation of your vncle (who had made the Pope to write vnto him thereabout) did himselfe take Monsieur d'Andelot at Crecy, and sent him prisoner to Melun. After this imprisonment, and that also of the Vidame of Chartres, and of certaine counsellors of parliament, fell out the violent and miraculous death of the King, which exalted your house to the soueraigne degree of power, neere about the young King Francis: and on the other side, did abate and almost altogether beate downe the house of Monsieur the Constable, and of all those that did belong vnto him. And this was then when his kindred (voyde of all hope of ordinarie meanes, because that all was executed vnder the fauour of your allies) ioyned themselues in secrete intelligence with the Luthenans here and there scattered in diuers corners of the kingdom. And though they had as yet but little credit with them, as who were people vnknowne vnto them, and had not partaked, neither in the Supper, nor in Synode, or Consistorie, notwithstanding by the meanes of their agents, well skilled and practised in secrets, they made that memorable enterprise of Amboyse, and assembled from all the quarters of the world, and that with meruailous silence, such a great number of people, that they were readie at the day named, to accomplish a cruell execution vpon your side, vnder this pretext to deliuer the King out of the captiuitie, wherein your fathers and your vncles held him. But these good people could not keep themselues from traitors, whereupon followed the execution done at Amboise, which discouered also the authors of the faction. And thereupon insued the rigorous commaundement which they gaue to the King of Nauarre, and the imprisonment

It is not good to fall into the clawes and pawes of vnreasonable men.

Whē the wicked rise vp, mē hide themselues.

Taciturnitie a good virtue.

A Iudas amongst the twelue.

sonment of Monsieur the Prince of Conde in the estates at Orleans, and sundrie other heauie accidents too long now to recite: which had continued and increased farre worse, if the sodaine death of the young King had not altered the course, and broken the blow, which some went about to cause to light vpon these chiefest princes of the bloud royall, and vpon the familie of Monsieur the Constable, and of the Chastillons. A man may easily iudge, how much your house was shaken and tossed, as it were by this vnlooked for death: and you may beleeue (Monsieur Lieutenant) that Monsieur your father, and Messieurs your vncles played all at one time, at one kinde of game or blushing, as you might do if a man should bring you newes of the death of your two brethren. But they lost not their courage no more then you doe: and had afterwards very good counsels and consolations from the King of Spayne (of whom we will speake by and by) who during these first dissentions was vpon the skoutes, and watched to whom hee might offer his fauour, and how he might blow and stirre the fire, on the one side & on the other, to make it to increase to that power and greatnes, in which we haue seene it, and doe yet now see to burne and consume all France, which is the finall but of his pretensions. Vpon hope then of the support of so great a prince, which would not spare to promise men & money, your father without being astonished with so dumpish a fall, perceiuing the King of Nauarre to be placed in his ranke of the first prince of the bloud, for the safegard of young king Charles, and Monsieur the Constable put in his charge or office againe, knew so well & rightly to play his ball, that he practised them both, and drew them to his lure, against their owne brethren, and against their owne kinsmen: feeding one of them with a hope that I dare not speake of, and flattering the other by submissions and honors, that he bestowed vpon him. And this he did so artificially and wel, that entring againe into the paths and waies that he had forsaken, and taking

Mens malice ouerthrowne when God will.

A fit comparison.

Holy purposes for so catholike a prince.

The recouerie of Nauarre & some such conceits.

taking his old aduantage, after that Monsieur the Prince of Conde was set at libertie (who had fairely preuented him but two or three daies onely) he went with a number of men of warre, and in great troupes, to seize the young King and the Queene his mother at Fountainebleau, & brought them to Melun. And this was then when my sayd Lord the Prince, and Messieurs of Chastillon, perceiuing themselues, neither by their head, nor by their houses, strong enough to resist so puissant enemies, couered with kingly authoritie and power, became Lutherans at one clap, and declared themselues to be heads & protectors of the new heretikes, whom they called to their succour, and by their meanes did in open warre seaze and take many great townes of the kingdome, without making yet any mention of their religion, but onely for the defence of the King and of his mother, and to deliuer them out of the captiuitie & bondage, wherein Monsieur your father held them. And you Monsieur Lieutenant know, that these people alwaies boasted, that what they did as in this behalfe, it was at the request and commandement of the Queene Mother, whose letters written and sent by her to them for that purpose, they haue caused to be published and imprinted. You are not ignorant of that which passed in this warre, and how afterwards the King of Spayne sent your father succour, but yet the same such, as I am ashamed to speake of it: al labourers and handicrafts men, gathered together, who would neuer fight at the battaile of Dreux, but couered themselues with the wagons and carriages appoynted for the baggage. Notwithstanding, this was a baite to inkindle the courage of the partakers, and to cause them to hope that they should indeed some other time doe some aduantageable thing, if they would yet once again come to fight together. But afterwards the diuers changings and alterations of our affayres, did indeed offer vnto the Spanyard another sport. For your father being dead, and peace being made, knowing notwithstanding these

Fit fellowes to fight a field.

mightie

mightie families animated and stifly set one of them against another, and that without hope of reconciliation, he practised Monsieur the Cardinall your vncle (which on his behalfe did not sleepe) to maintaine the troubles and diuisions in this realme, vnder the beautifull name of religion, of which in former time mē made little or no account. Monsieur your vncle, being (as he was indeed) wittie, and pleasing whom he would, had skill in such sort to gaine the heart of the Queene Mother, and the Queene Mother the heart of the King her sonne, that he perswaded them, specially the Queene mother, that Messieurs the Princes of Bourbon, ayded by them of Montmorency and Chastillon, sought nothing but her ruine, and would neuer bee quiet or leaue off, till they had driuen her out of the realme, and sent her into Italie to her kinsfolkes. God pardon that good Ladie. But for the apprehension and conceit that she had of these things, I feare much that she was the cause of many euils, that we saw in her time. For vpon this matter, she did so hate thē, that she neuer ceased till she had destroyed them, as she did the one of them in the battaile of Iarnac, and the other at the massacre of S. Bartholomew, where if all they of Montmorency had been found, they had had no better market of it then the rest. To which poynt Messieurs your vncle, did very nimbly put his hand, and valiantly pushed or lifted at the wheele, that so he might put fire in the head of that young King Charles: without whose death wee needs not doubt, but that he had had the like scorne, that Monsieur the Mareschall of Montmorency gaue him and Monsieur your brother in this towne, whē he made them do all in their breeches, because they bare weapons and armour forbidden them, without his passeport and leaue. But it seemeth, that the sodaine death of these their Kings one after another, did alwaies breake & set out of square the goodly attempts of your house, and saued, or at the least prolonged the liues of your principall enemies. Now let vs come to that which fell out after-

When a bad cannot preuaile, a worse will be prouided.

Cardinall of Lorraine commended.

A deuout praier for a holie woman.

Doubtie Dukes, and very cleanly.

afterwards, for it is time to speak of you, and of Monsieur your brother, who began from that time forward to appeare in armes, and to walke in the footsteps and tracts of your predecessors. You haue alreadie caused your va-

A fardle of frumps against Duke du Mayenne.

lours and valiances to appeare in the siege of Poictiers, which you bravely defended, contrarie to the aduise of the first husband of Madame la Lieutenant, Monsieur of Montpezat, your predecessor, who counselled you to forsake all, and to get you packing thence. Afterwards you were at the battaile of Montcontour: and after that, at the iourney or exployt done vpon S. Bartholomews day: where the companions on the other side were taken napping, if not on sleepe, and prouoked to say, whence come you. And though Monsieur your vncle at that time

Cardinall of Lorraine.

was turning ouer his portuise in Italie, yet the play was not performed without his intermedling, and seeking to haue the King of Spaynes approbation of it, & the Popes absolution, touching the marriage, which seemed for a lure, and a trappe also to the Huguenots. Afterwards you continued your blowes at the siege of Rochel, where me did perceiue, that he that is at this day the King of Nauarre, and Monsieur your brother, were but one heart & one soule: and their great puritie and familiaritie, ingendred ielousie and suspition in all the world. But we must come to the matter. When you sawe that King Charles was dead, who otherwise did not loue you very much, &

Men may maske, but dissimulation wil break out.

For he had no cause so to do.

had sundrie times repeated the saying of the great King Francis, whereof he himselfe had made these foure verses, now very rife and common in euery mans mouth.

King Francis was no whit beguiled,
When he foretold that the Guisian race
Would spoyle his sonnes of all they had,
And leaue his subiects in worse case.

A steppe to the scepter as they thought.

When you saw him, I say dead without children, and the late King his brother married with your barren and vnfruitfull cousin, you began (Monsieur your brother and you I meane) to attempt and assay many practises and

plots,

plots, which many people ſayd were the cauſe of all our miſeries. I am not of that number which beleeue that Meſſieurs your father and vncle, had from their time layd the foundation of the building that your brother & you haue builded ſince, though there bee that ſpeake of the notes of Dauid and of Piles, who haue better then Noſtradamus prognoſticated & foretold all that which we haue ſeene ſince their death: and though ſome aſſure vs, that Monſieur your vncle, had framed a certaine forme of all the order that was to beheld therein. But I cannot beleeue, that he that had as much vnderſtanding as a mã could haue, could hope to make his nephewes kings of France, ſeeing as yet three brethren, children of the Kings houſe in the right line, all of thẽ very puiſſant, and in the floure of their age, readie to be married; and he could not diuine or geſſe, that they ſhould dye without iſſue, as they did afterwards. Beſides, hee ſawe a great number of the Princes of the royall bloud, that kept not themſelues warme with the robe of heretikes; that ſhould haue cũt off all hope from his deſires. I knowe very well that in his time, he was the author that the Archdeacon of Thoul writ this much, that thoſe of the houſe of Lorraine were deſcended from Charles the great, by the males, that is to ſay, of Charles Duke of Lorraine, to whom the kingdome appertained, after the death of Lewes the fifth king of France: and that Hugh Capet hauing taken him at Laon, and brought him and his wife priſoner to Orleans, he had a ſonne or male child, of whom he affirmed the Dukes of Lorraine are deſcended: this was vnder hand caſt amongſt the people, and you were neuer a whit grieued with it, though that the common and true hiſtories doe plainly enough ſhew and witneſſe, that there was an interruption & breaking off of males in the race of Lorraine, by two women, and namely in the wife of Godfrey of Bouillon, named Idain. So the ſayd Archdeacon made an honourable amends for it, according to the arreſt and ſentence giuen againſt him, and like a lewd fel-

Cardinall of Lorraine.

A pedigree publiſhed, but to ſmall purpoſe.

As all did well perceiue.

A worthie Archdeacon.

lowe, and ſloathfull, or fainthearted man, vnſayd that he had ſpoken. But in fine, there was ſmall appearance, that at that time my ſayd Lord your vncle could aſpire to the kingdome, hauing ſo many hinderances and heads, either to fight againſt, or to cauſe to dye by the ſword, or by poyſon. It is very true, that euen from his beginning, he was very ambitious and deſirous of greatnes, and of the gouernment of the ſtate, more then any other of his age: and I make no doubt of it, but that he deſired to poſſeſſe the Kings, and to haue held them, had hee been able, in tutorſhip and vnder gouernment, as in olde time the Maiors of the palace did, that ſo he might diſpoſe of all according to his pleaſure, and ſet vp or pull downe thoſe whom hee had liſted: which is the thing whereto commonly the greateſt aſpire. Notwithſtanding, being almoſt come thereunto, while he was liuing, he gathered together and prepared for you the materiall ſtuffe, with which you haue built this proued attempt, with your foot to hold the crowne of France, hauing left in your hand, firſt great riches, great eſtates, the chiefe offices & charges of the kingdome, great gouernments, many ſouldiers bound by good turnes done them, many ſeruants alſo, great intelligences with the Pope & the King of Spayne, and other Princes your kinsfolkes and allies: and which is more, a great opinion amongſt the common people, that you were good Catholikes and ſworne enemies to the Huguenots. You knew very well how to make great profite to your ſelues by theſe preparations, and ſundrie ſorts of ſtuffe, which ye found after his death, all readie to bring vnto the worke. When I ſay you, I meane your ſelf brethren and couſins. After King Charles his death, many things ſucceeded well to you one after another, and to very good purpoſe. Firſt the barrennes of the King, or of your couſin his wife: then the retraite and abſence of the King of Nauarre, of which you were in part a cauſe, for the diſtruſts into which you brought him: and after that the diuiſion and diſſention between the King and Monſieur

Two worthie waies to work by.

Wicked mens purpoſes and practiſes are vaine.

Diuers deuiſes to ſtrengthen the Guiſian faction.

ſieur the Duke his brother, whereof you were the onely authors and promoters, vnder hand and cloſely ſharpening the ſpirits of the one againſt the other, and ſecretly promiſing them to ayd them. Another thing wherewith you thought to ſtrengthen your ſelues well, was the aſſiſtance that Meſſieurs the Princes of Conty and of Soyſſons, yeelded for a time to the King of Nauarre their couſin germane, when they ſawe that the things you went about, were directly againſt all their familie, and that you boaſted you would ſupplant or vndermine them: for thereupon you vndertooke the matter, which you haue neuer ſince forſaken or forgotten, namely, to cauſe to be comprehended by and vnder the Popes bull, and by oths and proteſtations of the King of Spayne, neuer to approue hereticall princes, nor the children of heretikes, and then ye found out and firſt deuiſed theſe goodly names of adherents and fautors of heretikes. After all this, ye made your practiſes with the King of Spayne more openly, and aſſured your conditions, and couenanted then for your penſions, promiſing him the kingdome of Nauarre & Bern for his ſhare, with the townes that ſhould ſerue his turne in Picardie and Champagne, and ye communed with him concerning the meanes, that you would vſe to get hold of the eſtate. And the pretext that ye pretended thereto, was the wicked gouernment of the king, the prodigalities which he beſtowed vpon his two minions, Eſperon and Mercurie, whereof you drew one to your owne line, which was thought neuer a whit the better. You imployed all your diligence to make the poore prince odious to his people: you counſelled him to raiſe the taxes, to inuent new impoſts, to create newe officers, by which you your ſelues profited: for ſome did maintaine to Monſieur your brother at Chartres, after the barricades, that he had receiued halfe the money of three edicts made to fill the purſe, and which alſo were very pernicious or hurtfull, whereof notwithſtanding you caſt and layd the hatred vpon that poore king, whom

If Spayne play not a part in this pageant, nothing can be done.

Good pretexts to countenãce a bad cauſe.

Fine deuiſes to ſhred him of his kingdome.

whom you made to muſe vpon and dwell in ridiculous deuotions, whileſt you your ſelues ſued for the good fauour of the people, and contrarie to his liking, tooke vpō you the charge and conducting of great armies, drawing vnto you the heads and captaines of warre, & courting and making much of in words, the very ſimple and meane ſouldiers, that ye might get them to bee on your ſide, practiſing the townes, buying the gouernmēts, and putting into the beſt places gouernours & folke at your owne deuotion. And this was then that you conceiued the kingdome preſent almoſt (euen as the appetite commeth many times by eating) when you ſawe King Henry without hope of iſſue, the chiefe Princes accounted for heretikes, or fautors of heretikes, the Conſiſtorie of Rome to lay the raines or bridle in your necke, and the King of Spayne to giue you the ſpurre. You had no more to hinder you, but the late Monſieur, who was a ſhrewd hollow dreamer, and who vnderſtood well with what wood you warmed your ſelues. He muſt be diſpatched out of the way: and Salcede his teſtament diſcouered vnto vs the meanes of it: but force preuailing not, poyſon did the deede. All your ſeruants foretold this his death more then three moneths before it came to paſſe. Afterwards ye made no more ſmall mouths, or ſpake cloſely for the diſſembling of your purpoſe: you went no more creeping as cunnies, nor in ſecret: but you plainly layd open your ſelues. And yet notwithſtanding the better to ſet forward your affayres, you would make honeſt people beleeue, that this was for the publique benefite, and for the defence of the Catholique religion, which is a pretext and cloake, that ſeditious perſons and ſtirrers vp of nouelties, haue alwaies taken to couer themſelues withall. Into this inſenſible net you drew that good man Monſieur the Cardinall of Bourbon, a prince without malice, and ye were able ſo cunningly to turne and wind him, that yee ſeized him with a fooliſh and vndiſcreet ambition, that in the end ye might deale with him, as the cat doth with the mouſe, that is to ſay, after ye had plai-

He muſt needs goe that the diuell driueth.

Who can ſtād againſt ſuch deadly attēpts.

Catholike religion a fayre pretext.

ed

ed with him, to eate him vp. You drew thereunto sundry Lordes of the Realme, diuers gentlemen and captaines, many cities, townes, and communalties: and amongst others this miserable citie, which suffered it selfe to bee taken as it were with birde lime, partly by reason of the hatred that they had against the misdemeanours of the late King: partly also by reason of the impression, which you put into them, that the Catholike religion would vtterly be ouerthrowne, if the King did die without childrē, & the succession of the kingdom shuld come to the King of Nauar, who called himself the first prince of the blood. Hereupon you forged & framed your first declaration or manifestatiō, that had not in it so much as one only word of religiō, but you did indeed demaund therein, that al the states, & gouernments of this kingdome, shuld be taken from them that possessed them, and were not at your deuotion, which escape you amended in your second declaration, by the counsell of Rosne, who (to the end hee might set al on a fire) said, that there needed nothing else but the setting out of religion: and then you preached vnto vs, of a Synod at Montauban, and of a diet in Germanie, where you saide that all the Huguenots of the worlde had plotted together, to seize the Kingdome of Fraunce, and to drawe the priests out of it. Some verily beleeued you, yea and I my selfe (who am not of the craftiest) had some opinion thereof, and thereupon ioyned my selfe with this partie, for the feare that I alwaies had, to forgoe my religion: many good people did as my selfe, that are for all that in no better estate. The others that demaunded nothing but newe hurlie burlies and stirres, made shew as though they did beleeue it. Sundry saffron sellers, indebted and bankrouts, yea stubborn and criminous persons, and such as were worthy of death for the offences they had committed, followed you, as people that had neede of ciuill warre. Hauing thus plaied your part, and receiued many doublons or double duckets out of Spaine, you put your selues into the fieldes,

No vnapt cōparison.

No vntrue exposition.

They will hardly agree with others that dissent frō themselues.

A fine deuise to foster the fire of faction in Fraunce.

A braue band and a very holy company.

Whether it were or no: the fact was euil.

with a very good and braue armie. Some say that this, was not done without the knowledge and consent of Queene mother, who loued troubles, that shee might make her selfe necessary, and a person to be imployed in doing all thinges, whereunto she was very apt and fitte. But as much Italicanated and craftie as she was, yet she was deceiued therein For at the first she did not beleeue, that your desseignes and attempts did fly so high, and did not discouer the lampe or light, which brake out somewhat late after that you had set your foote so forwarde, that there was no more meane for you to retire, this being not very likely, though she had conceiued some discontentment against, and mislike of her sonne, (who indeed suffered himselfe to be gouerned rather by others, than by her) that she would suffer him to fall, and to see him depriued of the crowne, to establish your brother therein, in whom she trusted not but for fashion sake only. Wherefore the aide that that good Ladie yeelded you, was not to destroy her sonne, but to bring him to humilitie and acknowledgment of his fault: which she thinking she had done by your meane, she caused you afterwards to disperse your armie, which serued you for no other purpose, but to acquaint you with your forces, and to extort by violence, this edict of Iulie, which did frustrate and disanull all the other edicts, made for pacification, and did yet once againe renew fire, fagot, slaughter, and all in Fraunce against the Huguenots. But you continued not in so faire and good a way. For hauing vnderstood, that the good townes that had promised you to rise vp for you against the King, (when they should see you in the fields with an armie) had failed you and were yet retained, with some feare & reuerence of the name of Kings, and of the royall maiestie: you practised without vnarming your selues, and that within al the cities & townes, you practised I say, such of the inhabitants, as you knew had any credit, or dignitie aboue the people. You corrupted some by money, that came to you in great abun-

Yet natural people commit vnnatural things.

Law against law.

And who wil not such things make almost desperate.

dance

dance out of Spaine: other some ye corrupted by promises of riches, offices, benefices: and other some by impunitie of the faultes they had committed, and for which they were pursued by iustice and lawe: but principally you prepared your engines against this miserable citie, where you forgot no art or cunning, and that euen vnto the most abiect and shamefull submitting of your selues, that so you might winne and obtaine the simple people. Your brother went for that purpose to arme himselfe in Champagne, and Bourgongne, that so he might surprize and take the places appertaining to the King, and not those of the Huguenots, whereof there was no speech in that country, sauing at Sedan, where hee accomplished his businesses very ill. And you Monsieur the Lieutenant went into Guienne, with a mightie armie, to watch the occasion to play your part: and this in my minde is the reason, that yee performed no greater matter there, because ye would temporize, and looke to giue your blow on the other side, as not long sithence you sayd. But the heretikes of Xaintongne, ceased not to mocke you therfore: for vpon your returne, they made a little rime in their prittle prattle, which deserueth that you should know it, and lo it is this.

For what wil not wicked men do to obtaine their purpose?

Two armies and neuer a good or godly leader.

Lift vp ye vaults your great gates I say,
Ye gates of Paris lift vp and giue way.
For so there shall enter the Duke of glory,
Who a hundred Huguenots to kill,
A thousand papists hath slaine with good will:
Hath he not well got to him thereby?

Fine frumps in verse though not of the best.

The quatraine or foure verses also that in those quarters were made therof are common, touching the townes and places which ye tooke.

Orонce is a goose, and Thenet a duncke perchance,
Who in setting out the mappe or card of Fraunce,
Haue forgot to put downe, or els left out in disdaine
The townes & castles, that this great Duke hath taine.

Two Geographers.

I will not speake of the goodly taking that you made,

of

No, but rather he ſhould be arraigned for it, at a better barre.

of the caſtle of Fronſac, and of a young Ladie that was there, who was the heire of the houſe of Caumont. That deſerueth not to bee rehearſed in this good companie, though that that good man de la Vauguyon, died for griefe of it, neuer being able to haue iuſtice againſt you for it. Neither indeede was this any thing in compariſon of that that you had purpoſed to doe in this towne vpon your returne, whereof you know that I know ſomething, though not all. For I knewe not, that at that time you had plotted to take the King in the *Louure*, and to kill, or to impriſon all his beſt and chiefeſt ſeruants, if the Lieutenant of the Prouoſt Hardy had not reuealed it, who diſcouered all your aſſemblies and enterpriſes by their limits and bounds: and was the cauſe that the King well aduertiſed thereof, cauſed to bee taken, both the great and little caſtle, the Arſenac, and the towne houſe, and hartened and ſtrengthened his gards, that he might hinder the execution of your purpoſe and attempt. You will confeſſe, I am ſure, that had hee done then, that which he ſhould and could, that both you and all your agents and facients had been caſt away, whom they then knewe by their names, and by their ſurnames, euen as well as when they were declared afterwards. But they proceeded therein too gently, and that by the counſell thoſe, which then ſaide, and yet at this day affirme, that we muſt not prouoke or ſharpen any thing. Afterwards you ceaſed not to practiſe and ſolicite all the world, euen openly, and principally the preachers and curates, vpon whom you beſtowed ſome ſmall part of your double duckets: you ſent another armie into Guyenne, whereof you made great account, and which you thought ſhould either haue ſhut vp or taken the King of Nauarre. Oh goodly things, you went and thruſt headlong, euen into death and deſtruction, that yong Lord, being ouer preſumptuous of the hopes that you had giuen him, that he ſhould be the King of Tholoze. Your brother had other forces on foote, that ſtood him in good ſteed, to beate backe

Who could haue knowne this, and haue beene ſilent.

A little pitie, ſpilleth a citie.

They will prophecie for old ſhoes.

backe the Reisters, that came to the succour of the Huguenots of Guyenne: and you Monsieur the Lieutenant, must needs goe thither in person, and yet you were not able to hinder their passage. And if he had had no more but you and yours, who would needs meddle therewithall (whatsoeuer thing ye would make men beleeue to the contrary) they had come to drinke our wine euen at our gates, and you had beene brought to a marueilous exigent. And yet forsooth you would haue all the glory of their ouerthrow giuen to you, and robbe therof the King and his good seruants, who temporizing therein, and setting themselues against their passage ouer the riuer Seyne, brought and wrought the greatest effects thereof, that indeed got you a great deale of honor and fauour amongst the Parisiens, the greatest part whereof knewe not as yet at what you aimed: but they that were partakers of your secretes, and that then first tooke the name of zealous catholikes, made alreadie a God of your brother, called vpon him in their affliction, and had recourse vnto him, when men did threaten them with the King & iustice. Whereupon he became so proud, rash and headie, that he durst enter into this citie with eight horse only, and that against the very expresse forbidding, that the King had giuen him concerning the same, although we know well enough, that hee had appointed fiue or sixe hundred horsemen, that should the same day approch & draw nigh vnto him. Pope Xistus the fifth could well declare what punishment that deserued, when he vnderstood the newes of it, and would not haue failed to haue done and executed the same, had such a thing fallen out to him. But the good mother and the counsellors made by her hand, and according to her humor (of whom wee haue yet too many remaining) were able so aptly to shape and imprint feare, in the feeble spirit of this poore prince, that he durst enterprise nothing, lest hee should exasperate the Parisiens, and lest he might yet bring againe the troubles and miseries of warre into his kingdome. For albe-

Pride goeth before shame.

Some grow great by other mens actions.

No pageant without the Pope play a part.

It is vnnatural to be for others against her sonne.

albeit he loued not the Huguenots more than you, yet so it fell out that hauing a long time tried their selfe willednes and stubbornes, and seeing that to no purpose, they went about to ouercome them, and to carry them to reason, by the violence of warre, hee resolued with himselfe, no more to assay or vse forcible meanes or waies, but by a more gracious remedie began to drawe them vnto his obedience, and to the acknowledgement of their former faultes, depriuing them of his court and of his company, of honours, charges, gouernements, offices, and benefices, from which the greatest part of them were grieued to see themselues excluded, which fell out so prosperously, that I cannot but aduow that their forces were lesse earnest and more diminished by fiue or sixe yeeres of peace, than by tenne yeeres of open warre. And there sprong vp no new Huguenots, the old waxing colde and wearie also of the length of their troubles, and the greatest number of them permitting their children to become catholikes, that so they might bee made partakers of honors, and benefits, or good turnes, as well as others. But you and yours, being impatient of peace, and hauing alwaies small regard of religion, so that you might come to your attempts and purposes, would not suffer this trãquillitie, which was not healthfull or good for you. You had learned that fishing was the best, when the water was most troubled, so that indeede you neuer had had rest, had you not seene borne this goodly day of the barricades, which hath ruinated and ouerthrowne both vs to you, and you to vs. Albeit it bee notorious and euident enough, and your brother were he liuing would not deny it, and all they that were of the enterprise or attempt, and are here present will confesse it with mee, that if the King would haue vsed his power and authoritie, wee had beene that day all cast away, he being very certaine, that you were preuented and ouertaken three whole dayes, and that the day of the exploit, which should haue been done, was not appointed but vpon the Sunday. So well,

Or rather lesse cruelties.

Mischieuous policie.

Fit similitude.

that

that the King, who knew all the enterprise (though those that came neereſt vnto his perſõ indeuoured to diſſwade him, and to turne him away from beleeuing the reportes which wee made vnto him thereof) had his Swiſſers, and his gards, and other men of warre all readie before day, who had alreadie taken the places, foure corner ſtreetes or wayes, and quarters of the citie, the morninge before that your brother or any of his enterpriſers or accomplices were awake, who (as you know) vnderſtanding vpon his awaking that which was paſſed, thought himſelfe ſo ſurpriſed, ouertaken and vndone, that hee expected nothing elſe, but that they would come to beſiege, and take, or kill him in the houſe of Guiſe, where he was reſolute to defend himſelfe, with his ſworde onely, hauing for that purpoſe as yet made no preparation of any armour or weapons, leaſt they ſhould come thither to ſeatch, and to take away al ſuſpition concerning him. After the ſame manner the ſixteene, and the moſt mutinous of the faction, hid themſelues in caues and holes, and in their friends and neighbours houſes, looking for nothing but preſent death, yea there was none of them ſo hardie, as that he durſt be ſeene or appeare in the ſtreete, except it were more than eyght or nine of the clocke at night. So that the King was able enough, and that without any reſiſtance, to haue ſeized vpon them, and vpon your brother alſo, and abſolutely to haue eſtabliſhed his authoritie againe, if hee would haue ſuffered his men of warre, to haue laide about them with their hands, and to haue charged the firſt, that aduanced themſelues to make the barricadoes, and to ſtoppe the paſſages of the ſtreetes. But his ſcarcefulnes, or rather his naturall goodnes, together with the impreſſions, that his mother, and his traiterous counſellors had wrought in him, hindred him from vſing the aduantage which hee had in his hand or power, cauſing all his men of warre, to be forbidden to ſtrike or hurt any perſon, and to keep themſelues quiet, without enterpriſing any thing, or offe-

When men will not take opportunitie, and vſe the meanes God hath giuen them, good reaſon they ſhould ſmart.

Euery one that euill dooth, hateth the light.

A mitigation but how true, let mẽ regarde:

ring violence to any of the inhabitants, which was the cause, that the mutinous taking heart and courage vpon the waies of their plotted enterprise, had leasure to arme themselues, and to shut vp as it were betweene two gulfes or streames those that before they durst not looke in the face. And your brother also, seeing that they were so slow to come to take him, there came vnto him, and that from all quarters, people in armes, whome those of the Kings side did let freelie passe, because they had no charge giuen them to looke to him, and knowing that they of his part, began to acknowledge him, and to make head in the quarters, according to the order that they had before plotted, of a desperate man that he was, he became fully assured and resolute, and sent his appointed gentlemen through the streetes and quarters of the citie, to assist and encourage the inhabitants to take the gates and places. For his part, after that he was hartened by a great number of men of armes, who had their meeting at his lodging, he went out of his house, about tenne or an eleuen of the clocke, that he might be seene in the streetes, and by his presence giue them the signe of a generall reuolt, which presently set fire in the head of all the conspirators, who as madde and furious people, fell vpon the Kings Swissers, and cut them all in peeces, and the other men of warre seeing themselues shut vp betweene two barricadoes, before and behinde, without daring to defend themselues, because that the King had forbidden it them, yeelded themselues to the mercie of your brother, who caused them to bee conducted in safetie out of the towne, which hee did not so much of clemencie and gentlenes, that was naturall in him, as by sleight and subtiltie, the better to come to his last but, which was to seize himselfe of the King, whom he sawe to be in armes, and vpō his guardes in the house of Louvre, hardly to be forced so readily, without great murther. His cūning therfore was to spin gently, & to counterfeite a man of poore estate, saying that he was greatly grieued with that that had

A dastard in the faint hartednes of his foe gathereth strength.

They that spare others are smitten themselues.

Crueltie couered with clemencie.

had fallen out: in the meane season he visited the streetes to incourage the inhabitants, hee assured himselfe of the strong places, hee made himselfe master of the arsenac, where he had good intelligence with Selincourt, that he might haue the Cannon, the pouder & bullets at his deuotion. He besotted with faire words, the poore knight that kept the watch, who yeelded him the Bastille, because he lacked good furniture for defence of it. He lacked nothing but the Louvre. He had the palace: but that was no hard thing, because it held not the master, who had a backe gate, to withdrawe himselfe. And this was the cause why step by step, they aduanced the barricades, that so they might gaine the new gate, & that also of S. Honorus. But the poore prince well aduertised of that, which they purposed to do, & that they ment nothing against others but him, neither daring to trust his mother, neither the gouernour of Paris that then was, that intertained him with speech, & with agreement, tooke a couragious resolutio, and such a one as was approoued by many good people, which was to flie away, and to leaue the place and al, with which your brother thought himselfe much astonished, seeing the praye that hee supposed hee had in his snares, was escaped from him. O memorable feaste of the barricades. Let thy eeuens, and thy octaues be long. From that time hitherto, what haue wee had but wretchednes and pouertie? But anguishes, feares, tremblings, onsets, ouerthrowes, defiances, and all sortes of miseries. These were nothing else but subtilties, crafts, dissimulations and counterfeitings, on the one side, and on the other, practised and managed by him that could best take it, and that could deceiue his companion: yea, began to goe cheeke by iole with your master, and because you were not able to take him by open force, you tooke counsell, to set vpon him by craft and subtilie. You made shew, as though you had been heauie and sad for that which fell out, specially to the whom you sent vnto him, but to straungers you braued it, and vaunted your

Who it should seeme, was as it were the master of the ordinance.

He was sure in a pittifull taking

Some mens feare, spoyles other of their hope.

A vehement exclamation, and worthie wish doubtles.

The Crocodiles teares.

selues,

Out of one fonntain commeth sweet & sowre water.

selues, that you were masters of all, and that there was no let but in your selues, that you were not Kings: and that in that day of the barricadoes, you had gotten more, then if you had gained three battailes or foughten fields. Concerning which matter, your owne letters, and those of your agents, giue large credit. You sent diuers times sundrie sorts of Ambassadors to the King, as well to Roan, as to Chartres, to make him beleeue that the people of Paris were then mote at his deuotion then euer, and that they did desire to see him, and to welcome him into his good citie, and you indeuoured nothing but to draw him thither, that so you might perfit the busines begun. But he would doe nothing in that matter, and so he did well. In fine, after manifold declarations, which you drew from him (whereof he was no niggard) in which was shewed how he did forget and remit all that was past (wherein you would neuer suffer to bee vsed the word of pardoning) you went and carried your selues very churlishly and vnciuilly in the promoting of the Estates, wherein you promised vnto your selues, that all should passe at your pleasure, by the meanes of your running vp and downe, and suites that you made in the election of the deputies of the prouinces. In which neuer did any man see such shamelesnes as you vsed, that sent from citie to citie, and from towne to towne, to cause men of your faction to bee chosen, that they might come to the foresayd estates prepared with notes and furnished with remembrances fit for your purpose: whereof some were chosen by violence, othersome by corruption of money or briberie, and othersome thorowe feare and threatnings. Amongst others from this towne you sent the president de Nully, la Chapelle Marteau, Compan, Rowland, and the aduocate of Orleans, who were euen in open shewe the principall authors of the rebellion, and the instruments which you most vsed to deceiue the people. What neede is there to rehearse here that which passed in the sayd Estates of Bloys, and how God blinded the eyes of them

The more the wicked are forborne, the worse they are.

Fie vpon such free election.

The Lord is knowne by

them of your famine, that they might goe and throwe themselues into the ditch or pit which they had prepared for another man? Then when ye thought to be aloft euen aboue the winde, after that goodly fundamentall lawe, by which you declared the late Cardinall of Bourbon to bee the first prince of the bloud, and the King of Nauarre vnworthie euer to succeed to the crowne, as also his cousins, adherents, fauourers of heretikes: euen the I say, behold a great storme that tooke away those two great pillers of the faith, Messieurs your brethren, the one naming himselfe Lieutenant generall, great Master and Constable of France, and the other the Patriarch of the French Church, and cast them into such a deepe gulfe of the sea, that they were neuer seene nor heard of since. Was not this thinke you, a great stroake or blow from heauen, and a wonderfull iudgement of God, that they that thought to hold their master in a chaine, and made an account to leade him within three daies, by force or otherwise, into this towne, to cause him to be shauen for a monke, and shut vp in a Cloyster, should sodainly finde and feele themselues taken and shut vp by him, whom they thought to intrap and take? Some are of this mind, and haue not spared to speake it, that you Monsieur the Lieutenant, being iealous of the greatnes and high fortune of Mõsieur your brother, did aduertise the King that dead is, of the enterprise they had in hand, to leade him away, and that you admonished him to make haste to preuent it. Whether this bee true yea or no, I report mee to your selfe: but this is a matter very vulgar and common, that Madame d'Aumale your cousin, was expressly at Bloys, to discouer all the secret to the King: where she lost not her labour, and some say that her husband & she would from thence forward haue been banqueroute to the League, if the King would haue giuen him the gouernment of Picardie and of Boulongne, and haue payd his debts. Concerning your selfe, I thinke not that you had so dastardly and wicked a minde to betray your brethren,

executing iudgement: the wicked is snared in the workes of his owne hands: Marke this, marke this.

Yes surely was it.

If he did so it was well, though that he a, med at therein was euill.

A charitable, but whether a true iudgement, it is vncertaine.

thren, and men know wel enough, that you were called to come and to bee present at the mariage, where they would haue made you of their liuerie. But whether it were that you distrusted the inclosing, or that you would not hazard all three together, you kept your selfe at Liõs vpon the scoutes, to watch the issue and execution of the enterprise, which was farre otherwise then you hoped for, and it missed but a very little, that you your selfe had not been of the play, sauing that Seigneur Alphonsus Corse was somewhat before you, or indeed a little too forward.

A shrewd womans wit.

Madame your sister had the same feare that you had, who knowing the newes, thought not her selfe sure enough in the suburbes, but got her selfe into the towne. Oh how had we been now at peace and quietnes, if this prince had had the courage to haue proceeded further, and to haue continued these blowes and stroakes? Then

Bitter effects following wãt of execution of iustice.

surely we should not haue seene Monsieur of Lions sit so nigh you, and seruing you for a gunner, or instrument, to performe your practises and his owne by at Rome and in Spayne, and to hinder by his sermons, and his reasons coloured with religiõ, that we cannot haue peace, which we stand so much in neede of. Then we should not haue seene the furious administrations and gouernments of Marteau, Nully, Compan; and Rowland, who haue brought the people to desperation, if that iustice (the credit and renowne wherof we haue carried hitherto) should after their apprehension be executed, as indeed it ought. Then should we not haue seene all the other great cities and townes burne with the fire of rebellion, as they doe, if their deputies had passed by the same order. But the

A pitie marring all.

gentlenes of that King (who in no sort was bloudie) was content to see his principall enemie and competitor beaten downe and ouerthrowne: and then he rested or staied, when he should most liuely and quickly haue pursued his way. Notwithstanding, if the Lord d'Antragues had done that which hee promised for the reducing of Orleans, (which he thought to heale, as he had indeede spoyled it)

and

and had he not ſuffered himſelfe to be out runne and preuented by S. Maurice and Roſſieux, matters had not been ſo farre out of ſquare, as they were for want of giuing order to that firſt tumult: whither you came vpon the very beginning of their firſt reuolt, and incouraged them to rebell, and to be in good earneſt obſtinate: and according to their example you cauſed vs to doe as much. Afterwards, euen as it were very ſodainly, this fire inflamed all the great cities and townes of this kingdome, & there are very fewe thereof that can boaſt they were exempted therefrom, ſo skilfull were you, nimbly to practiſe men of all ſides. And thereupon to make vs without hope of reconciliation to our Lord and Maſter, you cauſed vs to make out our proceſſe againſt him: you cauſed vs to hang and to burne his picture: you forbad vs to ſpeake of him, but in the qualitie of a tyrant: you cauſed him to be excommunicate: you cauſed him to bee execrate, deteſted, and accurſed, by the Curats, by the Preachers, and by little children in their prayers. And can any thing ſo horrible and fearful be ſpoken or alleadged, as that which you cauſed to be done to Buſſie the Clerke, the pettie aduocate, accuſtomed to kneele vpon his knees before the court of parliament, of which he had the heartie affection and loue; and the great rage to goe and take him from the venerable ſeate of ſoueraigne iuſtice, and to leade him captiue and priſoner in triumph thorow the ſtreetes, euen vnto his fort and denne of the Baſtille, from whence he came not out but in peeces, with a thouſand concuſſions, exactions, and villanies, which he exerciſed againſt honeſt and good people beſides? I ceaſe to ſpeake of the pilling of ſundrie rich houſes; the ſelling of precious moueables, the impriſoning and raunſoming of the inhabitants and gentlemen, that they knewe to haue money, and to be furniſhed with ſiluer, whom they baptized with and called by the names of politikes, or adherents, and fauourers of heretikes. And vpon this ſpeech, there was made a pleaſant time of that time, which I thinke

As haſte many times maketh waſte, ſo there is a foreſlowing that worketh great miſchiefe.

Wilie and wicked perſwaſions may doe much: men are ſo inclined to the worſt.

A fit inſtrument for ſuch a foule fact.

New baptiſms in poperie, beſides them that are done at the font.

worthie to bee inserted into the regisiters and quiers of our estates.

To know them that are politikes,
Adherents, or fauourers of heretikes:
Let them be close and hid as you can,
You neede little more, but these verses to scan.
He that of times or men doth complaine,
In this golden world wherein we remaine:
He that all his goods will not freely bring
To vphold this cause, is iust worth nothing:
He that is slow to the vnion to sweare:
He that his well furred gowne daily doth weare,
Insteed of putting on his harnois:
He that saith not the Biarnois,
But saith the King, and him doth allow,
And at the sixteene doth mocke and mow:
Thinking them men farre from all credit still
That murmureth at them, or of them speaketh ill:
That by the fourtie a figge doth not set,
That hath not his beard after the League very net:
That hath seene letters from the other side of the land,
Trust you not in all this, beware at any hand,
That with the Princes and states doth not goe,
That at Easter heareth Masses two and no moe:
That hath not his beades about his big necke,
Deserueth therefore a halter, rather then a checke.
That is greatly grieued when they him call out
To watch at the gate, or by night to be a skout:
To be called to the trenches, or to the rampart,
He is none of the right side, he hath no good hart.
He that speakes of peace, or conceiues thereof hope,
Shall be sure to feele the fagot or the rope.
He that much trusteth in his odde deuotions,
And runneth vp and downe in all processions.
Using many prayers and often pilgrimages,
If therewith he intermingle in his suffrages
A poore sigh, and say, Lord some peace doe vs giue,

He is at the leaſt an adherent, not worthie to liue.
And though that he make a faire ſhewe euery houre,
Take heed he white you not with meale or with flowre.
He that loueth not theſe men preach to heare
Commelet, Guinceſtre, and Bouchar the Friar:
Or that willingly doth not bid, God ſpeede
To Louchard, Morliere, or la Rue indeede:
He is a Mahoutre, and a very ſorie man,
Worſe by much then a Turke, or a Mahometan.
He that honoureth not the Lordſhip ſay I
Of Baſton, Machault, and of Acarie:
And that hath ſayd, at any time or place,
That the law will not goe vpright in any caſe.
Who askes at his window by night or day
Of his next neighbours, what this meane may
By ſo many alarmes, and Tocſains alſo,
That all the ſaints doth not feare on a row,
That the good and renowmed feaſt pardie
Of Barricades the bleſt hath not kept holie.
He that reuerently hath not ſpoken or ment
Of the bloudie knife of Frier Iames Clement,
Who, then when Bichon, or els Ninell
Some newes did print or began to tell,
Doubteth thereof and enquireth of the author,
I will pawne my credit he is ſure a fautor.
Some others there are that men marke full well
With a more ſure marke, then any we doe tell,
S. Coſme, Oliuier, and the Clerke Buſſy,
Lay hands on theſe galants and bring them to me,
They are ſo, and why ſo? this is moſt ſure,
The money they haue in their purſe you cannot indure.

I haue kept theſe verſes by heart or in memorie, becauſe they are ſo common, that women and little children haue learned them, and becauſe there can bee nothing more naturally put downe, to expreſſe our proceedings, and the manner that wee haue vſed to finde out money and ſiluer. But they had forgotten to ſet in order therein

It commeth now well in to lay open their ſinne.

therein the gold of Molan, and the treasure of the great Prior of Champagne, who holpe vs to set forward your voyage to Tours: which indeede was neither long, nor of great effect. For after that you had brought I knowe not what troupe (gathered together of people misled thorow error, and with a loue and desire of noueltie, that you had put into their heads) to braue your master, whom you thought to take vnprouided, or els in hope that they of Tours would make some tumult, to deliuer him into your hands, so soone as you saw that they spake vnto you with cannon shot, & that the King of Nauarre was come, to assist and succour his brother, hauing a notable interest and care indeede, that hee might not fall into your hands, feare at the shew & sight of the white scarfes, did so seize and take hold of you, that you must needes retire with diligence, and that by wandring waies, where there were no stones. And this your foule flying you would haue couered with the request, that we made vnto you to succour vs against the courses of Messieurs de Longueville, de la Nouë, and d'Givry, after the shamefull leuie of the siege of Senlis. And being here, you distrusted your selfe, that they would not long delay to followe you at your heeles, hauing two so mightie whelps at your taile. Whereupon you gaue some order for the defence of Paris, but it was by a medicine against poyson, worse (if wee had taken it) then the disease it selfe would or could haue been. And this was then when the Parisiens began to perceiue, and see guests liuing at their owne discretion and pleasure in their houses, contrary to all the ancient priuiledges, granted them by the former Kings: but these were but little fleurets or filips, in comparison of that which wee suffered afterwards, and yet notwithstanding you suffered them to take euen before and vnder your nose Estampes and Pontoise, without succouring of thē. And you seeing that they returned vpon you, minding either to draw you foorth to the field, or to shut you vp within our walles, you I say did then well perceiue by the

The vngodly flieth, when no mā almost pursueth.

Better a bad excuse, then none at all.

Fie vpon such Philations.

pro-

proceeding of the Kings affayres, that yours went continually to ruine, and that there was now no more meane to saue & deliuer you, but a blow or stroake from heauen, which was by the death of your master, your benefactor, your prince, your king. I say your king, for I perceiue emphasis or force in this word which importeth a person consecrated, annoynted, & highly esteemed of God, as a mean betwixt angels & men, or as a man may say, mingled or made of thē both. For how should it be possible, that one man alone, weake, naked, vnarmed, could command so many hundred thousand men, and make himselfe to be feared, followed and obeyed, in all his pleasures, if he had not, as wee may say, some diuinitie or some part or parcell of the power of God intermingled therewith? as some say that the spirits intermingle, and cast the thunder betweene, and within the clowdes, in which they make these straunge and fearfull fires, that doe very farre and much passe the materiall and elementarie fire? I will not say, that you were he that chose particularly that wicked fellowe, which hell created, to goe and giue that execrable blowe, which the very furies of hell themselues would haue feared to haue done. But it is very euident, that before he went about this accursed enterprise, you saw him, and I could well tell the places where, and the times when, if I would. You incouraged him: you promised him Abbeyes, Bishoprickes, mountaines and merualles, and ye left the rest to bee done to Madame your sister, to the Iesuits, and to the Prior of his order, who passed somewhat further, & promised him nothing lesse, thē a place in paradise aboue the Apostles, if it fell out that he were martyred. That it was so, & that ye were very well aduertised of all the mysterie or secret, you caused the people, that spake of yeelding themselues to be preached vnto and taught, that they would yet haue patience but seuen or eight daies, and that before the ende of the weeke, they should see some great matter, that should set vs in our former rest and quietnes. The preachers of

Needs made them monkes, or to vse monks.

A reasonable good speech.

He meaneth Friar Iames Clement.

Sometimes it is not amisse to be a blabbe of a mans tongue.

Good reason: all lead by one murthering spirit.

Roan, of Orleans, and of Amiens, preached it at the same time, and in the same tearmes. Afterwarde so soone as your Frier possessed with a diuell was departed, you caused to bee arrested and apprehended for prisoners in this citie, more than two hundred of the principall citizens and others, whom yee thought to haue goods & friends, and to be of credit with them of the Kings side, as a precaution or forewarning, wherwith you purposed to serue your selues, to redeeme that wicked Astaroth, in case he were either taken before the facte or after the facte. For hauing the pledge of so many honest men, you supposed that they durst neuer put that murtherer to death, because of the threatning which yee had giuen out, that yee would cause to die in the way of change for him, those whom you kept prisoners: who in truth are much bound to them, that in a headlong heate or choller, slewe with the blowes of their rapiers that wicked wretch, after hee had giuen his stroake. And you your selfe ought not lesse to thanke them. For had they suffred him to liue (as they might haue done) and put him into the hands of iustice, we had had the whole thread of the enterprise, naturally and liuely deducted, and you had beene there incouched in white clothes, for a marke of your disloyaltie and felonie, that neuer would haue beene blotted out. But God did not so permit it, and we know not yet the end wherto he keepeth you. For if the examples of former times doe carrie with them any consequence, to iudge of the affaires of the time present, wee neuer sawe yet vassall or subiecte, that enterprised to driue his Prince out of his kingdome, to die in his bed. I will not strengthen this maxime or rule, by many histories, nor refute those, which our preachers alledge, to defende and iustifie that horrible act. I will speake of no more but two, the one out of the Bible, and the other out of the Romane histories. You haue heard it may be, some preach, that those that slew Absalom, though he were vp in armes against his father, his King, and his countrie, were notwithstanding

The name of some diuel, signifying therby the murtherer Clement.

It is almost as wel discouered now.

A very large assertion, but yet for the most part true.

ding punished with death, by the commaundement of Dauid, against whom hee made warre. If you haue read the conflicts that were made between Galba, Otho, and Vitellius, for the Empire of Rome, you haue read & found that Vitellius put to death, more then sixe hundred men, who bragged that they had slaine Galba his predecessor, & had presented a petition to be recompenced therfore: which he did not, as saith the author (who at this day seeueth instede of an Euangelist to many) for the friendship that he caried to Galba, nor for the honour that hee ment to doe him, but to teach all princes to assure their life and their present estate, and to cause them, that should dare to attempt any thing against their persons, to know & vnderstand, that an other prince their successor (though perhaps their enemie) after some one sort or other would reueng their death. And this is the cause, wherefore you Monsieur the Lieutenant had great wrong, to make shew of so great ioy, hauing knowne the newes of that cruell accident that befel him, by whose death you should enter into the waies of the kingdome. You made bonfires, or fires of reioycing, where you should indeed haue obserued funerals: you tooke indeed a greene scarfe in token of reioycing, whereas ye ought to haue doubled and redoubled your blackes in signe of mourning. You should haue imitated Dauid, who caused Saules bones to be gathered together, and to bee honorably buried, although that by the meanes of his death, he remained a peaceable King, and lost thereby his greatest enemie. Or to haue done as Alexander the great, who caused sumptuous obsequies to bee made for Darius: or as Iulius Cæsar, who wept with hote and bitter teares, vnderstanding of the death of Pompey his competitor, and deadly aduersary, and put them to death that had slaine him. But you cõtrarie to the practises of these great personages, did laugh, & make feastes and bonfires, and all sortes of ioy, when you vnderstoode of the cruell death of him, from whome you held all that you and your predecessors had or haue, of wealth, of honour, and of authoritie. And not con-

A man shall hardly see such iustice in Frãce or Spaine.

It may be he meaneth Machiuel.

Woe to them that laugh now, for they shal weepe.

Good & imitable exãples.

What could a man of a base and bad mind doe els?

tent

tent with these common reioycings, which did sufficiētly witnesse, how much you approued this accursed acte, you caused the murtherers picture to be made, & shewed it publikely abroad, as if it had beene of a canonized saint. You caused his mother and kinred to be sought out, that you might enrich them with publike almes, to the end that this might be a lure, and a baite for others, that would vndertake to giue yet such an other blowe, to the King of Nauar, vnder hope & assurāce, which they might receiue by the example of this new marryr, that after their death, they should be so sanctified, & their kinred wel recōpensed. But I wil not further examine your conscience, nor prognosticate vnto you, that which may fall out vnto you for this fact. But Gods word must needes be false and ful of lying (which it is not nor cānot be) if you do not very quickly receiue the wages & hire that God promiseth to manquellers and murtherers, as your brother did, for hauing slaine the late Admirall. But I will leaue this matter to the diuines to treate hereof, that so I may come to put you in minde of a great and stale faulte, which you committed at the very same time. For sith you feared not in so many places to declare, that your speciall marke was to raigne and be a King, you had then, and by reason of the blow, a good occasion offered you to cause your selfe to be chosen King, and you might better then haue attayned thereto, than you can at this present, when you sue, ride, runne, corrupt and all to get in. The Cardinall of Bourbon (to whom vnaduisedly you gaue the title of the King) was a prisoner. Your nephew (vpon whome they did bestowe all the commendations and glorie of his father) was so likewise, and neither the one nor the other could hurte you therein or hinder you, as your nephew doth at this day: you had yet the people harmed, earnest and running after noueltie and change, who had a great opinion of your valour, from which you are much fallen since, and I make no doubt but that you had carried it away, thorow the hatred of the lawfull successor, who

All this whatsoeuer, is but the reward of iniquitie.

A plaine and true speech.

Many deuises are in mans heart: but the Lords purposes shall stand for euer.

was

was notoriouſlie knowne to be a Huguenot. And beſides, you had diuers preachers, who had laide out a thouſand reaſons to perſwade the people, that the Crowne did belong rather to you than to him. The occaſion for it was faire, namely, the changing of it from one line to another. And although it bee all but one familie, and of the ſame ſtalke, as we may ſay, notwithſtãding the diſtãce of more than ten degrees (in which the doctors ſay, there ceaſeth all the bond and right of conſanguinitie) made a goodly ſhew, although that Doctor Baldus hath written, that this rule faileth in the familie of the Bourbonians. Whereunto adde, that you had the force and the fauour of the time in your hand, wherewith you could not ſerue your owne turne, or helpe your ſelfe, but rather, thorough a certaine fainthartednes, and very foule and groſſe cowardiſe, you would obſerue forſooth ſome little modeſtie, and forme of the ciuill lawe, giuing the title of the King to a poore prieſt that was a priſoner: although that in all other things, you did ſhameleſſie violate all the lawes of the realme, and all lawe beſides of God and of man, whether it were naturall or ciuill. You forgot all the maximaes and rules of our great maſters, touching the matter of enterpriſe, vpon the eſtates of an other man, euen that of Iulius Cæſar, which oftentimes for his excuſe and defence ſpake theſe verſes, out of a certaine Greeke Poet.

Nay foule and falſe.

The Cardinall of Bourbon.

If that thou muſt needes wicked be, be ſo a kingdome to obtaine:
But yet in other things be iuſt, and eke the lawes maintaine.

You were afraide to take the title of a King, and yet you were not afraide to vſurpe the power of it, which you diſguiſed and masked, with a qualitie or eſtate altogether new, & ſuch a one, as was neuer heard ſpoken of in Fraunce? And I knowe not, who was the author thereof, yet ſome attribute it to the preſident Briſſon, or to Ianin. But whoſoeuer inuented this expedient, fayled in the termes of Grammer, and of Eſtate alſo. They might haue giuen you the name of Regent, or of Lieutenant generall

Stumble at a ſtraw, and leap ouer a blocke.

A fitte and good reaſon.

nerall of the King, as they haue done sometimes heretofore, when the Kings were prisoners, or absent off their kingdome and realme. But Lieutenant of the estate and Crowne, is a title vnheard of, & very strange, which also hath too lõg a taile, as it were a chimer, or mõster against nature that maketh little children afraid. Whosoeuer is a Lieutenant, is Lieutenant to another whose place he holdeth, & who is not able to do his functiõ or office, by reason of his absence, or some other hinderance or let: and a Lieutenant is the Lieutenant of some other mã: but to say that a man shuld be the Lieutenãt of a thing without life, as the estate or crowne of a King, is a very absurd thing, & such a one as cannot be maintained. And it had bin more tolerable to say, Lieutenant in the estate and crowne of France, than Lieutenãt of the estate. But this is but a smal matter to faile in speech or words, in cõparison of failing in deeds. When you were clothed and cloaked with this goodly qualitie, you did so rudely & roughly empty our purses, that you had the meane to raise vp a great armie, with the which you promised to pursue, besiege, take and bring prisoner, this newe successor to the crowne, who did not call himself Lieutenant, but in plaine termes King. You had made vs then to gard and keep our places, & to hire shops in S. Anthonies street, that we might see him passe in chaines, whẽ ye brought him prisoner from Diepe, what did yee withal this great armie, (very grosse indeed by al your strãge succours, of Italie, of Spaine, & of Germanie,) but to lay opẽ and cause to be knowne your own reachies weaknes, & vnorderly gouernment, not so much as once daring with thirtie thousand mẽ, to set vpon fiue or sixe thousand, which gaue you the head at Arques, and in the end constrained you, shamefully to turne your backs, & you your selues to seeke surety & safety, in the riuer of Somme? We were greatly deceiued, when in steede of seeing this new King in the Bastile, wee beheld him in our suburbs, with his armie as a certaine lightning or clap of warre, that preuented our thoughts, & yours also.

A true assertion.

He that reckoneth without his host must count againe.

The horse and man are prepared against the day of battell, but victorie is from the Lord.

so. But you came and succoured vs, then when we were assured, that he would do vs no hurt. And we must confesse, that without the resistance that one (who is at this day his seruant) made against him at the gate of Bussy, he had taken vs before you arriued. From that time hitherto, you haue done nothing in your Lieutenancy worthy the remembrance, but the establishment of your councell of fourtie persons, and of sixteene, which you haue since reuoked and scattered, as much as you could. And whilest that you laboured the aduancement and estate of your owne house, and that you suffered your imagined King to wast & weare away in prison, without succouring him, either with mony or with meanes, to maintaine his royall estate: he that is King indeed, put himselfe in possession of Dunoys, of Vendosmois, of Maine, of Perch, and of the better part of Normandie, in so much that at the last, whē hee had in conquering compassed the third parte of his kingdome, you were constrained, partly thorow shame, partly thorow despaire, & partly thorow mens importunitie towards you, to come before him, or into his sight, then when hee besieged Dreux, where hee shewed you a tricke of an old souldier, that so he might haue the better meane to fight with you. For he raised his siege, & made shew to retire into Perche, to draw you on more forward & to cause you to passe the riuers in following of him: but so soone as hee sawe you were ouer, and incamped in the plaine, he turned his face directly vpon you, & gaue you the battel, which you lost more for lacke of courage and good guidance, than for want of mē, the number of those on your side farre passing his. And yet in this great affliction you could not refraine your selfe from giuing vs a newe deuised tale (which is a common thing with you) you and your sister feeding vs with lies and false newes, and the more to comforte vs in this losse, you went about to make vs beleeue that the Biarnois was dead, whose face you durst not looke vpon, nor attende his recountring of you. But wee saw this dead man quickly after, nigh vnto our gates, and you your selfe were

A needlesse worke.

If this be his commendation, praise him for tyrannie.

Fit motiues for such manner of men.

It is all one with God to ouercome by few, or by many.

They were wont to say: a dead mā hurteth none.

so afrayd of his shadowe, that you were not at leisure to repose or rest your selfe, till you were passed into Flanders, where you made that goodly market with the Duke of Parma, which sithence hath cost vs so deare, & which hath so ruinated your reputation, and ouerthrowne your honor, that I see not any meane at all, able for euer hereafter to raise you vp againe. For in steed of being a master, you went and made your selfe a seruant and a slaue, of the most insolent and proudest nation vnder heauen: and you your selfe serued the most cruell and ambicious man that you were able to chuse, as afterwards you proued, whē he made you to serue him as a boy doth his master at tennise, yea to lackey after him, and to waite at his gate, before he would giue you an answere, though when it came it was of very small importance also. Which thing the gentlemen of France that accompanied you, despised and disdained, and you alone were not ashamed to make your selfe vile and abiect, dishonouring your linage, race & nation, so much were you transported with a desire of reuenge and ambition. But in the middest of these indignities, and dishonest submissions, which you made to the preiudice of the name of France, and of your qualitie, our new Kings staied not, nor kept holie day, as we say, for want of worke: for he shut vp our riuer aboue and below, by taking Mante, Poissy, Corbeil, Melun, and Montreau: after that he came & tooke from vs the plaine of France, by the taking of S. Denis. That being done, there was no more difficultie to besiege vs, as indeed we were by and by after. What did you to succour vs? or rather what did you not to cast vs away, and to make vs most miserable? I will not speake that, which some haue reported of you, that ye did commōly say, that the taking of this citie should be more hurtfull to your enemie than profitable, and that his armie should bee destroyed and dispersed in taking of it. I could neuer beleeue, that ye would haue taken pleasure to see your wife, your childrē, your brother, & your sister, to fall into the enemies hand, and

The Spanyards he meaneth, and it is no lye: as also in particular the Prince of Parma.

Carefulnes & painefulnes, two good vertues.

A kinde and carefull Captaine.

and to ſtand at their mercie: And yet we muſt needs ſay, that the time which you ſet to come to ſuccour vs was ſo long, that it made vs readie many times to fall into deſpaire: and I beleeue, that if the King had demanded ſome terme or time of you to take vs in, he would not haue demanded more, than you would haue giuen him. Oh how happie had we bin, if we had bin taken the morowe after we were firſt beſieged? Oh how rich ſhould we haue bin now had we made that loſt? But we haue burned in a ſmal fire: we haue languiſhed and yet we are not healed. Then ſhould the valiant and victorious ſouldier haue taken away our moueables, but we ſhuld haue had ſiluer to haue ranſomed and redeemed them againe: but ſince, we haue eaten vp our moueables, and our money alſo. It may be hee would haue inforced ſome women and maides: yet ſurely he would haue ſpared the moſt noble, and thē that had had any abilitie to heale or to helpe their chaſtitie, by reſpect or by friendes: but ſithence they haue of themſelues put themſelues into the ſtewes, and are yet therin, thorow the force and power of neceſſitie, which is much more violent, and of longer infamie and ill name, than the tranſitorie and ſhort violence of the ſouldier, which is diſſembled, and is preſently buried & forgotten, whereas this is ſpread abroad, is continued, and becommeth at the laſt a very ſhameleſſe cuſtome without returning. Our reliques had been ſafe and ſound: the auncient iewels of the crowne of our Kinges had not beene molten as they are: our ſuburbs had been in their former eſtate, and inhabited as they were, whereas now they are ruinated, forſaken, beaten downe and ſpoyled: our citie had been rich, wealthie, and well peopled as it was: our rents due to the towne houſe, ſhould haue been paid, whereas you drawe out the marrow thereof, and the laſt pennie: our farmes in the countrie had beene laboured and tilled, and we ſhould haue receiued the reuenewes thereof, whereas nowe they are abandoned, forſaken, and vnoccupied. We ſhould not haue ſeene die a hundred thouſand men,

Hee giueth twiſe that giueth in good ſeaſon: then what is the contrarie.

A worthy & no vnfit compariſon.

Nothing ſpared in an anarchie or confuſion.

A pitiful ſpectacle, and yet who had remorſe.

by famine, ſorrow, & pouertie, who died within the ſpace of three moneths in the ſtreets and in the hoſpitals, without mercie or ſuccour. We ſhould yet haue ſeene our vniuerſitie flouriſhing and frequented, where it is now altogether ſolitarie and left alone, ſeruing now for no other vſe, but for peaſants, and for the kine and beaſts of the villages nigh thereto. We ſhould haue ſeene our palace repleniſhed with honourable perſons of all qualities and eſtates, and the hall and the gallerie with Mercers, Haberdaſhers, &c. continually full of people: whereas now we ſee none but idle loyterers walking vp & downe at large; and greene graſſe grow there, where men had hardly roome or ſpace to ſtirre themſelues: the ſhops of our ſtreetes had been garniſhed with artiſans and handicrafts men, whereas now they are emptie and ſhut vp. We ſhould haue had preſſe and multitude of carres, chariots, and coches vpon our bridges, whereas now in eight daies ſpace we ſaw but one onely paſſe, and that was the Popes Legates. Our ſtorehouſes & market places ſhould haue been couered with beaſts, full of corne, of wine, of hay and of wood. Our places appoynted for ſelling of victuals, and our markets had been thronged with the preaſe and multitude of merchants, and of victuals, where now they are all voyd and emptie, and we haue nothing but at the mercie of the ſouldiers of S. Denis, of the fort de Gournay, Chevreuſe, and Corbeil. Ha Monſieur the Lieutenant, ſuffer mee as in this regard, to vſe one exclamation, by the way of ſome ſhort digreſsion, beſides the courſe (I confeſſe) and order of my oration, that I may bewaile the pitiful eſtate of this citie the Queene of cities, of this little world, and the abridgment of the world it ſelfe! Ha ye my maſters the deputies of Lions, Tholouze, Roã, Amiens, Troies, & Orleans, look vpon vs, & take example by vs. Let our miſeries make you wiſe by our loſſes. You all know well enough what we haue been, & now ye ſee what we are. All of you know in what a gulfe & bottomles pit of deſolation we haue been thorow this long and miſerable ſiege: & if you do not know it, reade the hiſto-

The difference between good gouernment and tyranny.

Miſchiefs foreſeene and not remedied, increaſe griefe.

Happie is he who is warned by other mens harmes.

rie

rie of Iosephus touching the wars of the Iewes, & the besieging of Ierusale by Titus, which doth naturally & liuely expresse this of our citie. There is nothing in the world that may be so well compared one with another as Ierusalem and Paris, excepting the issue and end of the siege. Ierusalem was the greatest, the richest, and the best peopled citie of the world: so was Paris.

Former examples and ours alike in many things.

Which did her head lift vp as farre aboue all other townes,
As the firre tree aboue the furze, or briers that vse doe clownes.

Ierusalem could not indure the holy Prophets, that laid before them their errors and idolatries: & Paris could not suffer her Pastors & Curats that blamed & accused her superstitious & foolish vanities, and the ambition of her princes. We made warre against the Curats of S. Eustachius, and of S. Mederic, because they told vs our faults, & did foretell the miseries and mischiefe that should come vpon vs therefore. Ierusalem put to death her King & her annoynted one, of the race and stock of Dauid, & caused him to be betraied by one of his disciples, & of his owne nation: Paris hath chased & driuen away her prince, her king, her natural annointed one, & afterwards caused him to be betraied & murthered by one of her Friers. The doctors of Ierusalē gaue the people to vnderstand that their king had a diuel within him, in whose name he wrought his miracles: Our preachers and doctors haue they not preached this vnto vs, that our late king was a sorcerer, & that he worshipped the diuel, in whose name he did al his deuotions? Yea some haue bin so impudent & shameles to shewe in the pulpit publikely to their hearers, certaine shapes or images made according to their own pleasure & fantasie, which they did sweare was the idoll of the diuel, that that tyrant did worship: so lewdly did they speak of their master and of their king. These same doctors of Ierusalem proued by the scriptures, that Iesus Christ deserued to dye, and cryed with a lowd voyce, *Wee haue a lawe, and according to the lawe he ought to dye.* And haue not our preachers and Sorbonists, proued and approued, by their texts applied according to their owne fantasie, that it was permitted, yea praise worthie and merito-

All that haue grace may profite by this comparison as well as Paris.

God will cut out & destroy lying tongues: but they regard not that.

The diuel will alleadge scripture, but yet not rightly.

rious to kill the King? and haue they not yet preached it after his death? Within Ieruſalem there were three factions, which cauſed themſelues to be called by diuerſe names, but the moſt wicked of them, called themſelues zealous, and were aſſiſted with the Idumeans that were ſtrangers. Paris hath been toſſed and vexed altogether in the ſelfe ſame ſorte, with three factions, that is of Lorraine, Spayne, and the ſixteene, participating of both the other two, vnder the ſame name of zealous, who haue their Eleazars, and their Zacharies, & Acaries, and more Iohns, than there were in Ieruſalem. Ieruſalem was beſieged by Titus, a Prince of diuers religiō from the Iewes, he going at that time to the hazards and dangers of the aſſault, as a ſimple ſouldier, and yet ſo gentle and gracious was he, that he procured himſelfe thereby to be called the delights of mankinde. Paris was beſieged by a Prince of a differing religion, but yet more courteous and gentle, more bolde alſo, and readie to goe to the blowes, than euer was Titus. Beſides, Titus would not innouate or change any thing in the religion of the Iewes, no more doth this prince in ours, but contrariwiſe giueth vs hope, that one daye hee will imbrace it and that very ſhortly. Ieruſalem ſuffered all extremitie, before it would acknowledge a fault, and acknowledging it, had no more power to redreſſe it, and was hindred from it by the heads of the faction. How much haue we ſuffered before we would know our ſelues? And ſince our ſufferings, how often haue we deſired, that wee might yeelde, if wee had not beene hindred therefrom by them that holde vs vnder the yoke? Ieruſalem had the fort of Anthonia, the temple and the fort of Sion, that bridled the people, and let them that they could not ſtirre nor complaine. We haue the forte of S. Anthonie, the temple & the Louvre, as it were the forte of Sion, that ſerue vs for ſnaffles and for bittes, to holde vs in and to bring vs to the appetite of the gouernours. Ioſephus, of the ſame nation and religion that the Iewes were, exhorted them to preuent the

A pretie alluſion, and yet no illuſion.

Would to God he had neuer ſtrēgthned your hope or heart that way.

Compariſons fitte enough.

the wrath of God, and made them vnderstand, that they themselues destroyed their temples, their sacrifices, and their religion, for which they sayd they fought, and yet for it would doe nothing. We haue had in the middest of vs many good French citizens, and catholikes euen as our selues, that haue giuen vs the like exhortations, and declared by good reasons, that our selfe-willednes, and our ciuill warres, would ouerthrow the Catholike religion, & the Church, & all ecclesiasticall order, causing the priests, religious men and religious women and all, to fall to wicked life, wasting benefices, and abolishing Gods seruice, throughout all the plaine countrie, and notwithstanding we persisted as before, without hauing any pitie of so many desolate and straying soules, forsaken also of their pastors, which languished and pined away, without religiō, without feeding, and without administration of any Sacrament. In fine, sith we agree together, and are like in so many meetings of things to the citie of Ierusalem, what other thing can we look for, than a whole ruine and vtter desolation, as theirs was, vnles God by an extraordinarie miracle, giue vs againe our right wit and sense? For it is impossible that wee can any longer time indure thus, being alreadie so beatē down, fainting & sluggish with lōg sicknes, that the very sighs and groanes which we fetch, are nothing els, but the very hickcockes or pangs going before death. We are shut vp, pressed, inuaded, cōpassed in on all sides, and wee take not the ayre, but the stinking ayre that is within our walles, from our myres and sinkes, for all the rest of the ayre, from the libertie of the fields is withheld from vs. Wherfore ye free cities, learne, learne, I say, by our damage and losse, to gouerne your selues from this time forward, after another fashion, & suffer not your selues to be mislead, and haltred as you haue been, by the charmes and inchauntments of the preachers, who are corrupted with money, & with some hope, which some princes giue thē, who aspire nothing but to ingage you, and to make you so weake, so souple, & easie to bee bent,

Good counsell not regarded, bringeth sundrie mischiefs.

Like sinnes, like punishments.

And that is not very good.

that they may play with and enioy at their own pleaſure, your ſelues, your riches, your libertie and all. For concerning that which they would make you beleeue touching religion, it is but a maske or viſor, wherewith they buſie the ſimple (as the foxes couer their footing, with their long tailes) that ſo they might catch them, & eate them vp at their pleaſure. Haue you euer ſeene any other reſpects in them that haue aſpired after tyrannous gouernment ouer the people, than this, that they haue alwaies made, taken, and vſed, ſome goodly title and ſhew of the common wealth or of religion? And yet when queſtion hath been of comming to ſome agreement, their particular intereſt and profit, hath alwaies been in the vantgard, and they haue ſet the benefit and good of the people behinde, as a matter that did not touch them. Or elſe if they were victors and did ouercome, their end was alwaies to bring vnder, and churliſhly to vſe the people, by whome they were ayded and aſſiſted, to come to the very top of their deſires. And I am abaſhed (ſeeing that all hiſtories, as well olde as new, are full of ſuch examples) to behold, that yet there are found men ſo poore in vnderſtanding, as to ruſh vpon, and to flie vnto this falſe lure. The hiſtorie of the ciuill warres, and of the reuolt which was made againſt Lewis the eleuenth, is yet freſh, and as wee ſay, bleeding new. The Duke of Berry his brother, and certaine Princes of Fraunce, raiſed vp and hartened by the King of England, and yet ſomewhat more encouraged by the Countie of Charolois, vſed no other colour for leuying of their armies, than the benefite and comfort of the people and kingdome. But in the ende, when they were to come to compoſition or agreement, they intreated of nothing, but to increaſe to one his yearely penſion, and to giue offices and friendly conditions of agreement to all thoſe, that had aſſiſted them, without any more mention of the commō wealth than of the Turke. If you will wade ſomewhat higher in the French Chronicles, you ſhall ſee that the factions of Bourgongne, and

of

An apt comparision.

A common vſe indeede.

But ſo are not they that defend ſuch things.

An example.

of Orleans, were alwaies coloured with the comforting or easing of the taxes, or of the euill gouernment of the affaires: and yet notwithstanding the intent of the principall heads thereof, was nothing else, but to keepe vnder the authoritie of the kingdome, and to giue one house aduãtage against another, as the issue hath alwaies made plaine proof of it. For in the end the King of Englãd caried alwaies away some part of it for his share, & the Duke of Bourgongne did neuer depart, without some citie or countrie, which he tooke for his bootie. Whosoeuer will finde leasure to reade this historie, shall finde therein our miserable age naturally and liuely set out vnto vs. He shal see our preachers the blowfires and bellowes of contention, that ceased not to intermeddle therein, as they doe at this daye, though at no hand, there was then question touching religion: they preached against their King, they caused him to bee excommunicated, as they doe at this present. They set vp propositions, and vsed disputations in Sorbonne, against the good citizens and common wealths men, as they doe now. A man might haue behelde then murders and slaughters of innocent people, and of furies and outrages committed by the people themselues, euen as ours doe. Our mynion the late Duke of Guise, is there represented and set out, in the person of the Duke of Bourgongue, and our good protector the King of Spaine, in that of the King of England. You therein see our easines to beleeue, and simplicitie, accompanied with ruiues, desolations, sackings, burnings of townes and suburbes, such as we haue seene, and see continuallie vpon vs, and vpon our neighbours. The common good, was the charme or witcherie that stopped vp our predecessors eares: but indeede the ambition and the reuengement of these two great houses, was the true and first cause, as the ende discouered it. And thus haue I deducted and laide out vnto you, that first the iealousie and enuie of those two houses, of Bourbon and of Lorraine, and since the onely ambition and couetousnes of

Though hee should haue done it, & did it indeed sometimes, yet of late you haue vniustly detayned the same.

False, and spoken like a Frenchman: for our Kings had and haue a lawfull right.

theſe of Guyſe, haue bin and are the only cauſe of all our miſchiefes & miſeries. But as for the catholike & Romane religion, it is the drinke wherewith they haue infatuated vs, and cauſed vs to fall on ſleep, and a poyſon wel ſweetned with ſugar, and which ſerueth for an obſtupatiue, or benumming medicine, to aſtoniſh or benumme all our members, which whileſt we are on ſleepe wee feele not, when they cut away now one piece, then an other, euen one after an other, and that which remaineth be but as a truncke, which very quickly will leeſe all the blood and the heate, and the very life it ſelfe, thorow ouermuch euacuation. In the ſame hiſtorie doe yee not find alſo, as it were the very type of our goodly eſtates here aſſembled? Thoſe that were held at Troics, in which they diſinherited the true and the lawfull heire of the crowne, as an excommunicated and reagrauated perſon, are they not altogether like theſe of ours? God knoweth what manner of people were in thoſe eſtates. Doubt yee not that they were all ſuch, as you here my maiſters choſen out of the dregges of the people, openly mutinous and ſeditious, corrupted by money, and all pretending and aiming at ſome one particular profite, by change, aud by noueltie, as you my maſters doe. For I aſſure my ſelfe that there is not one of you, that hath not herein ſome ſpeciall intereſt, and who deſireth not, that the affaires may remaine in the ſame troublous eſtate, wherein they are. There is not one of you, but he occupieth and enioyeth the benefice, or the office, or the houſe of his neighbour, or that hath not taken their moueables from them, or raiſed any reuenewes thereof, or committed ſome thieuerie and murther thorow reuengment, wherof hee is afraid leſt he ſhould be tried, if peace were once made. Notwithſtanding at the laſt after ſo many murthers, and penuries, theſe wicked and ill diſpoſed perſons, muſt needs come and acknowledge Charles the ſeuenth for their King, and throwing themſelues downe at his feete,

It is the cup of fornication mentioned in the Apocalyps.

That remaineth yet to be proued.

Notable men and very fit for ſuch an aſſemblie.

ſeete, demaund pardon for their rebellion, though that before that they had excommunicated him, and declared him vncapable to be their King. As who ſeeth not and may eaſily iudge, by the bad courſe that wee take, that wee euen in the ſame ſort muſt doe as much as that commeth vnto, though it bee foreſlowed for a while, and that in ſhort ſpace wee ſhall bee conſtrained thereto, by fine force of neceſſitie, which hath neither lawe, nor reſpecte, nor ſhamefaſtnes. If I ſawe here ſome of the princes of the blood of Fraunce, and of the peeres of the crowne, who are the principall perſons, and without the which cannot aſſemble nor holde iuſt and lawfull eſtates. If I ſawe here the Conſtable, the Chauncellour, the Mareſchals of Fraunce, that are the very officers indeede to authorize the aſſembly. If I ſawe here the preſidents of the ſoueraigne courts: the proctors generall of the King in his parliament, and a number of men of qualitie and reputation, knowne a long time to haue loued the good of the people, and their owne honour: ha, in trueth I ſhould hope that this gathering together and aſſembly, ſhould bring vs much fruite: and I would be contented, ſimply to declare the charge that I haue of the third eſtate, which is to repreſent and ſet out the great deſire that euery one hath to haue peace, and the great benefite or profite that ſhall come thereby. But I ſee here, none but ſtrangers full of paſſion in thirſting after vs, and altered from our blood, and from our ſubſtance. I ſee here none but ambicious women, and ſuch as are giuen to reuengement. I ſee none but corrupted and wicked prieſts, and ſuch as are full of fooliſh hopes. All the reſt is nothing els, but light chaffe full of neceſſitie, that loue war & trouble, becauſe they liue of other good mens goods, and know not how to liue of their own, nor to maintaine their traine in time of peace. All the gentlemen of noble race and valour, are on the other ſide neere vnto their King, and ſtanding

A good and right application as now appeareth by the ſucceſſe.

Good reaſon, ſo there were ſome probability at the leaſt.

A worthy cõpanie to be the aſſẽbly of the eſtates.

And ſo would

euery honeſt man.

for him and their countrie. I ſhould be aſhamed to ſpeake the words for them, or in the name of them that are here for the third eſtate, if I were not indeed aduowed and allowed by other honeſt people, that will not meddle with this raſcall ſort, that are come ſcatteringlie out of the Prouinces, as the Franciſcane Friers doe to a prouinciall chapiter. What doth Monſieur the Legate here, but to hinder the libertie of our free ſpeech, and to incourage them that haue promiſed to doe meruailous things for the affayres of Rome and of Spayne. He that is an Italian, and the vaſſall of a ſtrange prince, ought not here to haue either order or place. Here are to be handled the affayres of Frenchmen, yea ſuch as touch them very nigh, and not thoſe of Italie and of Spayne. From whence ſhould he haue this curioſitie, if it be not to profit thereby with our hurt? And you Monſieur de Pelue, doe not you make a goodly ſhew in this companie, to pleade the cauſe of the King of Spayne, and the right or title of Lorraine? You I ſay, which are a Frenchman, and who (we know) was borne in Frãce, to haue proceeded ſo farre, as to haue renounced your chriſme & your nation, to ſerue the idols of Lorraine, and the ſouthernly diuels? you ſhould yet haue brought and cauſed to ſit here euen aboue the flouredeluce, the Duke of Feria and Mendoza, & Don Diego, to take their counſell, how France ought to be gouerned, for they haue intereſt in it, and you haue wrong Monſieur the Lieutenant, that haue not admitted them thereto, as they did impudently demaund the ſame. But indeede their preſence ſhould haue been vnprofitable, ſeeing that they haue here their agents & aduocates, that haue ſpoken ſo worthilie for them, and beſides you will not forget to communicate vnto them euery thing of the iſſue of our conſultations. But I would willingly demaund of you, Monſieur the Lieutenant, to what end or purpoſe haue you aſſembled theſe good and honeſt people here? Are theſe thoſe noble eſtates, in which you promiſed vs to giue ſuch good order to our affayres,

Plaine & particular dealing

A Frenchman Italianated, Spaniolized, & Lorainized.

Spanyards wel ſet out.

Spanyards will ſeeke and aske enough.

affayres, and to make vs all blessed? I cannot much merualle, that you haue so much reculed to be found here, & so long delayed, and made the poore masters of the deputies to trot so much vp and downe after you. For you doubted much that here would be found some blunt fellow that would tell you your owne, and would scratch you where you did not itch. You alwaies had a minde to draw out your Lieutenancie to the length, and to continue this soueraigne power which you haue vsurped, that so you might also continue the way, without which you could not be so well intreated, nor so well followed and obeyed as you are. But now we will put an end thereto, and in so doing put an end to our miseries also. We neuer bestowed vpon you this goodly and new deuised qualitie of the Lieutenant of the Estates (which in trueth sauoureth rather the stile of some clerke of the palace, or of some pettie schoolemaster, then the grauitie or waight of the charge) but for a time, and till such time as there were other prouision made by the Estates and generall. In so much that now it is time that you bee put downe therefrom & dispossessed therof, and that we aduise now to take another gouernment, and another gouernour. You haue liued sufficiently enough in anarchie and disorder. Is it your minde that for your pleasure, & to make your selfe and yours great, against all right and reason, wee should for euer continue miserable and wretched? Will you proceed to destroy that little that remayneth? How long will you be sustained and nourished with our bloud and our bowels? When wil you bee full with eating vs, and satisfied with seeing vs to kill one another, to cause you to liue at your ease? Doe ye not suppose that you haue to doe with Frenchmen, that is to say, with a warrelike nation, which though it be sometimes easie to be deceiued, yet very quickly returneth to their duetie, and aboue all things loueth their naturall Kings, and therein cannot be passed? You will be altogether astonished, when you shall finde your selfe abandoned of all

Meet men to attend such a master.

If you doe so, it is well.

Things graunted for a time are not so easily reuoked.

Necessarie demaunds.

Let not thine owne mouth praise thee, but anothers.

the good cities and townes, who will make their agreement and composition without you. You shall see ere long, now one, then another, euen of them whom you take to be your most familiar friends, that wil treate without you, and will returne themselues to the hauen of safetie, because they haue knowne you to bee an vnskilfull pilot, that could not tell how to gouerne the ship, whereof you had taken charge, and haue made shipwracke of it, or cast it away very farre from the port. Haue you then the name of peace so much in horror, that you will not conceiue any whit at all thereof? They that are able to ouercome, doe yet demaund it. To what end then haue serued so many voyages, so many goings and commings, which you haue caused Monsieur de Villeroy, and others to make, vnder this pretext, to speake of agreement, and to bring the matters to some tranquilitie, if it might bee? You are then a cogger, and an abuser, that deceiue both your friends and your enemies, and against the naturall disposition of your nature, vse nothing but crafts and deceits, to hold vs alwaies vnder your pawes, at your owne pleasure. You neuer yet would haue publique affayres handled by publique persons, but in corners and secretly, by people of meane place, made by your owne hand and depending vpon you, to whom you whispered a word in the eare, altogether resolute to do nothing of that which should be agreed. By this meanes you haue lost the credit, and good will of the people (which was the principall stay of your authoritie) and haue caused to be slandered the proceedings of sundrie notable men that you haue imployed therein, in manner of purchase, and to graunt some thing vnto them that intreated you therefore. You haue feared to offende strangers that assisted you, who yet notwithstanding did not take it very well at your hand. For if you knew the speeches that they vse of you, and in what termes the King of Spayne writeth, concerning your deedes and manners, I thinke you not to haue so slauish and abiect an heart to entertaine him, and

As fell out in Villeroy, Vitry, and others.

A politike course to vphold their corruption.

Ill works deserue ill words at the least.

to seeke after him as you doe. There haue been seene letters surprised and deciphered, in which he nameth you hogge, and sometimes swelling toade, and in others, *Locho profiado*: and generally their king mocketh you, and plaieth with your nose, and commaundeth his agents to entertaine you with sweete and pleasant words, yet voyd of effect, and to regard that you take not ouer sure footing, and too much authoritie vpon you. Your aduersaries on the Kings side beleeue, that you demand and seek for truce to no other end, but to waite for your forces, & the better to prepare your partie at Rome & in Spaine, & wee say that it is to make the warre to continue, and the better to dispatch your priuate affayres. This being so, how can you (so feeble and weake as you are) hope to make men beleeue that you either would or could saue vs? It cannot be done but by a publique and authentical negotiation, which iustifieth, authorifeth, and giueth credite to a right meaning. This is the thing that you might doe, vnder the good will or pleasure of the Pope, to the end that ye may yeeld his holines the respect which you owe him. Could he take it ill, that you had a minde to hearken vnto peace, with your neighbours, with your King? For though you would not acknowledge him for such a one, yet you cannot deny, but that he is a prince of the bloud of France, and King of Nauarre, who hath alwaies held a higher degree and state than you, and hath continually goue before and aboue you, and all your ancestors. On the other side, we would beleeue that the holie Father, imitating the example of his predecessors, would stirre you vp to that good worke, if he sawe you inclined thereto, that so he might quench the fire of ciuil warre, which consumeth so goodly a flowre of Christenstome, and ouerthroweth the strongest piller that vpholdeth the Christian Church, and the authoritie of the holy seate, neither would he stand any longer vpon this terme heretikes. For Pope Iohn the second went indeed himself to seeke the Emperour of Constantinople, and to intreate him

Faire words make fooles faine.

If he did, he shewed not himself a man of peace.

A good perswasiō touching a bad person.

A reason, but Popes may crosse one ano-

thers perswasion and practise, and yet neither of the erre any way.

him to make peace with the Arrians, worse than they, and to commit and commend the whole quarrell into the hands of God, who would accomplish that, that men could not doe. For mine owne part (Monsieur the Lieutenant) I beleeue, that if you would take this way and course, without counterfeiting or dissimulation, it could not but be very sure & profitable to the generalitie of France, and to you, as in respect of your owne particular very honorable, and to your great vnburthening, and the contentment of your spirit. Also that this is the one, and the only meane, and that there remaine no other, to stay or vphold the present fall of all our building, I freely speake vnto you after this manner, without feare of the rake or of proscription: neither doe I feare these Rodomontade Spaniards, nor the sowre countenances, & writings of the mouthes of the sixteene, which are but beggerly & needy fellowes, which I wil not vouchsafe euen to salute for the sleder accoũt that I make of thẽ. I am a friend to my country, as becõmeth a good burgesse, & citizen of Paris. I am iealous for the preseruation of my religion, and am in all that I am able, your seruãt, & the seruant of your house. To be short, euery one is wearie of warre, in which we now very well perceiue, there is no more question touching our religion, but concerning our bondage, and to whom amongst you the carcases of our bones shall remaine. Thinke not to finde in time to come, so many men as you haue done, that in liuelines of heart will cast themselues away, and betroth or marry themselues to desperation, for the reft of their life, and of their posteritie also. Wee very well perceiue, that you your selues are in the snares of the King of Spaine, and that ye can neuer come out of them, but wretched, and as it were forlorne. You haue done like the horse, who to defende himselfe from the hare, who (he perceiued) was more liuely and full of strength than he, called for man to his succour. But man put a bridle in his mouth, sadled him, and betrapped him, afterwards he put on his spurs & backed him, & brought him

That is great braggers and boasters, as Rodomont was.

That is the point indeed.

A fable, but yet good in the morall and meaniug of it.

him to the hunting of the hare, and to euery other place, where he thought good, neuer comming off his backe, nor taking off his bridle and saddle, and by this meanes made himselfe subiect to the hollie trap, and to the spur, to serue his turne in euery worke, in euery charge, yea and to in the very cart it selfe, as the King of Spaine hath done with you. And doubt ye not of this, but if by your meanes he were once made master of the kingdome, but hither would very quickly be rid of you by poyson, by slaunders, or otherwise, for this is the fashion that he vseth, & wher- with he commonly saith, hee must needes recompence them, that betray their prince and their countrie. Lob them serue for witnesses and examples, that wickedly de- liuered vnto him the kingdome of Portugall: who com- ming vnto him to demaund the recompence which hee had promised them, before he was in possession of it, sent them vnto that councell of his, which is called the coun- cell of conscience, where answer was giuen them, that if they had brought Portugall into the hands of the King of Spaine, as a thing appertaining vnto him, they had done nothing but that which good and loyall subiectes should haue done, and they should haue their recompence and hire for it in heauen. But if they deliuered it vp, beleeuing that it did not appertaine vnto him, meaning so to take it from their master, they deserued to be hanged as traytors. And this is the wages that you must looke for, after that you shall haue deliuered vs vp vnto such people: which we for our parts are not purposed to endure. We know too well, that the Spaniards, and Castillians, and Bour- guignons, are our auncient and deadly enemies, which of two things demaund the one, either to bring vs vnder, and to make vs slaues if they can, that so they may ioyne Spaine, Fraunce, and the low countries, in one tenure and vnder one gouernement: or else if they cannot (as indeed the best aduised and most wise amongst them, doe not hope for that) yet they may at the least inweaken vs, and bring vs so low, that neuer or for a long season, we should

This is no lye, for he hath practised it vp- on others, as nigh to him as he.

A good reason for ot like sins, there should be the like pu- nishment.

Spaine hath a double pra- ctise and pur- pose in assaul- ting Fraunce.

neuer bee able to relieue our selues, nor withstand them to the face. For the King of Spaine (which is an old fox) knoweth well the iniurie that he doth vs, vsurping against all right and iustice, the Kingdome of Naples, the Duchy of Millan, and the Countie of Roussillon, which belong vnto vs: he knoweth the natural disposition of the french nation, that knoweth not how any long season to continue in peace, without setting vpon their neighbours. Whereof the Flemmings haue made a prouerbe, which saith, that when the Frenchman sleepeth, the diuell rocketh the cradle. Besides he seeth his estates and countries deuided and almost all of them vsurped by violence, against the good will and liking of the inhabitants, who are ill affected to him ward. He seeth himselfe to be olde and brittle, and his eldest sonne small valiant, & of euill health; and the rest of his familie, to be in two daughters, one whereof he hath married with the most ambitious, and yet needie prince of Europe: and the other marrieth with a partie, and cannot faile but find a great one. If after his death, (which cannot in the very course of nature be very farre off) his estates and countries should bee deuided, and that one of his sonnes in law should set vpon his owne sonne, he knoweth that the Frenchmen would not sleepe, and that they would wake againe their olde pretenses, titles and claimes. Doth hee not then herein play the part of a very prudent, & foreseeing prince, to infeeble vs by our selues, & to bring vs to so low an estate, that wee shall not bee able to hurt him, no not after his death? You see also how hee hath caried himselfe in the succours that hee hath sent vs: the greatest part in paper and in hope, the waiting for whereof hath wrought vs more euil, then the comming thereof hath done vs good. His double duckets and his men came not, but euen whe we had a long time drawn our breath, and were not able to doe any more, although hee might much more sobne haue succoured & relieued vs. He maketh vs not fatte to sell vs, as the butchers doe their hogges: but for feare we

A wittie sentence.

The Duke of Sauoy.

All bewraieth the treachery of Spaine.

ſhould die ouer ſoone, and minding to reſerue vs to a greater deſtruction, hee prolongeth our languiſhing life, with a little water, brued and toſſed with crummes of browne bread, which alſo hee giueth vs, with a licked or cleane finger, as iaylors nouriſh and feede condemned perſons, the better to reſerue them to the execution of puniſhment. What is become of ſo many millions of double duckets, which he braggeth he hath ſpent for the ſafetie of our eſtate? We ſee none of them amongſt the people, the greateſt parte thereof are in the hands of our aduerſaries, or amongſt you Meſſieurs, the princes, gouernors, captaines, and preachers, who keepe them very faſt locked vp in your coffers: there remaineth to the people nothing, but redde or copper coyne, for the ſtamping whereof we haue imployed al our kettles, caldrons, chafers, weights, chaynes and copper veſſell, and will imploy therein our gunnes and our belles, if our neceſſitie indure yet but a ſmall time longer: for the double duckets, and the twiſe double duckets of the fine golde of Perû are vaniſhed away, and are no more to bee ſeene. And this is the poynt vpon which a Poet of our age, hath made a very pleaſant and proper quartain, or foure verſes in ſorte as they follow.

Weigh theſe compariſons.

And why ſhould not the people haue them, ſeeing it is the price of themſelues? except you wil ſell them for nothing.

By thee (O thou proude Spayne) and by thy double duckets of gold,
Whole poore France, we ſots daylie vexe with troubles manifolde,
And yet of all the duckets, that ſo many troubles do raiſe
In fine nothing remaineth to vs, but doublings and delaies.

Touching the ſame matter, another honeſt man hath not ſpoken much amiſſe, when though in another rime he ſaid,

The French that before ſimple were and kinde,
By double duckets are double now become,
And the double duckettes thẽſelues are turned into winde
Or into copper and red doubles, that hardly will tunne.

To perſwade our ſelues this day, that that which this good prince doth in this behalfe, is for no other purpoſe, but the preſeruation of Catholike religion and nothing els, that cannot be. We doe very well know, and that by

Spaniſh practiſes ſauour not of, or ſauour not religion.

his agents, and by his notes of remembrance or instructions, what is his intent and purpose. We know how he hath lued, and treated heretofore with the Huguenots of the Low Countries. The articles of their agreement are imprinted and published by his authoritie, by which also he permitteth them the exercise of their religion. And made he no other reckoning but of this, it is long agoe since he offered so much to Duke Maurice, and to Messieurs the Estates, that so he might haue had peace with them. He would not do worse then his father, who (as we haue heard) yeelded vnto the protestants of Germanie, and to the Lutherans, that that they desired to haue, so that they would acknowledge him for their prince, and would pay him his rights and due. If he doe so much loue the Catholike religion, and hate them that are not such, how can he suffer the Iewes & Moores in his countries? How can he agree with the Turkes and the Mahometists of Africke, from whom he purchaseth peace very dearly? It needeth not now, that his spies the Iesuits Scopetines should come to sell vs these snaile shels or scallope shels of S. Iames: the sport is alreadie very much discouered. The Duke of Feria hath let vs see his remembrances or instructions, by degrees and peece after peece, as though he had brought out of Africke (a countrie fruitfull in venims and poysons) by the commaundement of his master, a wooden boxe full of diuers drugges, of diuers qualities: one that killeth quickly, another that killeth somewhat slowlie, another more fit in summer, another that hath better operation in winter, to serue his owne turne therewith and to vse them, as in respect of vs, according to occasions and occurrences that may fall out: hauing in charge to giue vs such a one, if he finde vs disposed to such a humour, and to giue vs another, if he find vs otherwise affected. Before that we gaue out that wee ment to maintaine and vphold the law Salick (a law that for these eight hundred yeares hath maintained the kingdome of France in his force and manly courage) they did speake vnto

Father and sonne both alike affected to the Catholike faith.

Away with such trash.

Beastly and bad phisicke.

vnto vs of the rare virtues of that diuine daughter, that so she might be chosen inheritor of the crowne, when they sawe that we ment to holde the ancient custome of the males, they offered vs to bestowe her vpon some prince that we should chuse for King, and thereupon suites were made for the Archduke Ernestus, to whom she is indeede appoynted wife. Afterwards, when they perceiued that this Ernestus was not the harnesse that would fit vs, they spake of some prince of France, to whom the daughter might bee married, and so they would make them Kings of France wholly and together. And yet for all this there were found notes of remembrances, instructiõs, & mandates very plaine, signed also with the proper hand of, *I the King*: whereunto Monsieur the Legate serued for a broaker, to make the merchandise of value and prise: for he came not hither for any other ende or purpose, as also he was not made Cardinall, but by the fauour of the King of Spayne, with protestatiõ to ruinate France, or to cause it to fall into peeces, in the hands of them that haue made it that it is: and we know that he hath a speciall briefe or direction to bee present at the election of the King of France. Ha Monsieur the Legate, you are discouered, the vaile is taken from you, there are no more enchantments that hinder vs from seeing cleerely: our necessitie hath taken the pearle out of our eyes, as your ambition hath put it into your owne: you see cleere enough into our destruction, but you see no whit at all into your owne dutie, of a pastor of the Church. You come hither to pull away the fleece from the flocke, and to take away her fat pastures, and her grasings. Your owne priuate profit blindeth you: thinke well of this, that wee respect our owne. The interest, profite, and purpose of your masters (that set you on worke, as a day labourer to his taske, about the pulling downe of a house) is to make themselues great with our morsels, and to hold their owne seigneuries and Lordships in quiet. But it is our part to lay our selues open, and to compound our disagreements by taking away

To wit, of the K. of Spayne.

Many fetches, and all full of fraud.

A meete man, to promote such a cause.

So doe all of his coate and order.

Good words, so they may be wel performed.

way the fooliſh vanities, that yee haue put into our head, and by making of peace. Wee will get out of this ſame deadly labyrinth or maze, what price ſoeuer it coſt vs. No paradiſe, though neuer ſo well hanged with tapiſtrie and orras, no proceſſions, no brotherhoods, nor aſſemblies of fourtie, nor preachings, whether they bee ordinary or extraordinary, giue vs any thing to eate. The pardons, ſtations, indulgences, brieſes, and buls of Rome, are al of them hollow and light meate that ſatisfie none but emptie braines. Neither the glorious boaſting of Spaine, nor the brauery of Naples, nor the mutinie of the Wallons, nor the fort of Anthonie, nor that of the temple or citadel, (wherewith men vſe to threaten vs) that can hinder vs from deſiring and demaunding of peace. Wee will haue no more feare that our wiues and our daughters ſhould bee rauiſhed or defiled by ſouldiers, and that ſuch of thē, as need hath turned from regard of their honour and credit, ſhall returne to the right way. We will haue no more of theſe horſeleaches, exacters and greedie guttes: we will remoue theſe foule and ſhamefull impoſts, (which they haue deuiſed in the towne houſe) ſet vpō the moueables and free marchandiſe, that come into the good townes (where there are committed a thouſand abuſes and diſorders) the profite whereof redoundeth not to the publik good, but vnto them that manage the money, and giue it away cheek by iole as we ſay, and without diſcretion. Wee will haue no more of theſe caterpillers, that ſucke & gnaw the faireſt floures of the garden of France, and paint themſelues with diuers colours, and become in a moment, of little wormes that creepe vpon the ground, great butterflies, flying painted with gold and azure: wee will cut off the ſhameleſſe number of treaſurers, that make their owne benefite of the taxes of the people, and turne to their owne vſe the beſt and the laſt pennie of the treaſure, and with the reſt cut and laſh out at their pleaſure, to diſtribute it to them onely, from whō they hope to receiue the like, and inuent a thouſand ele-

And wil not feed the ſoule, or ſtrengthen the body, but rather deſtroy both.

Who could deſcribe them better.

Notable comparisons and reſemblances.

gant

gant and fine termes, to shew the neede of the state, and to refuse to shew curteſie or fauour to an honorable perſon. We will haue no more ſo many gouernours, that play the little Kinges or wrens rather, and boaſt that they are rich enough, when they haue a peece of a riuer of ſixe foote long and large, at their commaundement. We wil be exempted from their tyrannies and exactions, and we wil bee no more ſubiect to watchings, and wardings, and night ſcouts, in which we loſe the halfe of our time, and conſume our beſt age, and get nothing but catarrhes, reumes, and diſeaſes, that ouerthrow our health. We wil haue a King, who ſhall giue order to all & ſhal keep all theſe pettie tyrants in feare & duetie: that ſhal chaſtice the violēt, that ſhal puniſh the ſtubborne, that ſhal roote out thieues and robbers, that ſhall cut off the winges of the ambitious, that ſhall cauſe theſe ſpunges and thieues of the common treaſures, to caſt their gorge; that ſhal make euery one to remaine in the boundes of his office, and ſhall keepe all the worlde in peace and tranquillitie. To be ſhort, wee will haue a King, that ſo wee may haue peace: but yet we will not doe as the frogges did, that waxing weary of their peaceable King, choſe the ſtorke who deuoured them all. We demaund a King, and a naturall head, not an artificiall: a King alreadie made, and not to be made: and therein we will not take the counſell of the Spaniards, our olde and ancient enemies, who by force would become our tutors, and teach vs to beleeue in God, and in the chriſtian faith, in which they are not baptized, and haue not known it paſt three daies. We will not haue for Counſellors and Phiſitians thoſe of Lorraine, who of a long time haue breathed and thirſt after our death. The King that wee demaund, is alreadie made by nature, borne in the very plot of ground, of the floure deluce of Fraunce, a right branch and flouriſhing, and ſpringing from the right ſtalke of Saint Lewes. They that ſpeake of making an other deceiue themſelues, & know not therein how to come to an end.

It is not alone in France, but it may be ſoūd elſwhere.

Do it, and doe wel.

A fable, but yet applied to good purpoſe.

If you doe, wo to you.

Men may make ſcepters and crownes, but not Kings to weare them and beare them. Men may make an houſe, but not a tree or a greene bough. Nature muſt needes bring it foorth in time, out of the iuice and marrowe of the earth, that maintaineth the ſtalke in her bloud and vigor. A man may make a legge of wood, an arme of yron, a noſe of ſiluer, but yet not a head: So we may make Marſhals, Peeres, Admirals, Secretaries, and Counſellors of eſtate, and that in groſſe alſo, and many at one time, as wee ſay, but yet not a King. He alone muſt ſpring onely from himſelf, that ſo he may haue life and luſtines in him. That one eyed fellowe Bourcher, the pettie ſchoolemaſter of the moſt wicked and lewd people of this citie and land, wil confeſſe vnto you, that his eye, enammeled with the gold of Spayne, ſeeth not any thing: Euen ſo an elected and artificiall King, ſhould neuer bee able to ſee vs, and ſo he ſhould bee not onely blind in our affayres, but alſo deafe, inſenſible, & vnmoueable in our complaints. And this is the cauſe why wee will not heare ſpeech neither of the daughter of Spayne, whom we leaue to her father: nor of the Archduke Erneſtus, whom wee recommend to the Turkes, and to Duke Maurice: nor of the Duke of Lorraine, or of his eldeſt ſonne, whom wee will leaue to treate of the matter with the Duke of Bouillon, and with them of Strausbourgh: nor of the Duke of Sauoy, whō we put ouer to the Lord of Diguieres, that doth not much helpe him. That fellowe ſhould bee content with this, that by fraude and treaſon he hath taken from vs the Marqueſdome of Saluces, in danger to yeeld it very quickly and that twife told, if we may haue but a little time to take our breathe in. In the meane ſeaſon he ſhall haue this fauour, to call himſelfe King of Cypres, and to draw his antiquitie out of Saxonie: but France is not a morſell for his mouth: how double footed, and large mouthed ſoeuer he be, no more then Geneua, Genes, Finall, Monaco, and the Figons, which haue alwaies giuen him the figge, or garbumble, as we ſay. Beſides, he will

A familiar example and ſet from a bad perſon.

If he can doe any thing againſt them.

Yea & ſhame him alſo in the warres againſt him.

A fine ſtump.

make

make a goodly molehill, and a braue shew indeed, with the disdainfull highnes of the daughter he hath maried, who will serue rather to ouerthrowe him with expence and sumptuous pride, thē to make him waxe great. Concerning the Duke de Nemours (for whom the Baron of Tenecay hath remembrances and instructions, by which he mindes to make him more worthie to bee preferred, then the Duke of Guise) we would counsell him (for the good he hath done vs, by freeing vs from warre, and for his valiant deedes, standing I tell you vpon very good proofe) if he be well there where he is, that he hold him there, and keepe him from the beast. I will say nothing touching the Duke of Guise. Monsieur the Lieutenant shall speake for himselfe, and he will commend himselfe to his sister. But so it is that these robbers and theeues of the kingdome, are neither fit nor sufficient, nor seruing for our taste to command vs: besides, we minde to keepe our ancient lawes and customes, we will not at any hand haue a king by election, nor by lot, as the zealous and hot men of Ierusalem, that chose for their priest a countrie man named Phanias, contrary to the good manners, and contrarie to the ancient lawes of Iudea. In a word, wee would that Monsieur the Lieutenant should know, that wee acknowledge for our true King and lawfull, naturall and soueraigne Lord, Henry of Bourbon, heretofore King of Nauarre. This is he alone, who for a thousand good reasons, we doe acknowledge to bee capable of and able to vphold the state of France, and the greatnes of the reputation of Frenchmen: he alone that can relieue and lift vs vp from our fall: that is able to put the crowne in her first beautie and honor, and to giue vs peace. It is he alone and no other, that can (as a natural Hercules borne in France) discomfite these hideous monsters, that make all France horrible and fearfull to her owne children. It is he alone and no other, that will roote out these pettie halfe Kings of Bretaigne, of Languedoc, of Prouence, of Lyonnois, of Bourgongne, and of Champagne: that will

He meaneth King Philips daughter.

Scoffe on, and that drily.

You may trust him therein, but in nothing els.

Plaine dealing is best.

The person & power of the King commended.

ſcatter theſe Dukes of Normandie, of Berrie, and Solongne, of Reims and of Soiſions: all theſe vaine viſions ſhall vaniſh away at the glorie of his preſence, when hee ſhall be ſet in the throne of his auncestors, and in his bed of iuſtice, which waiteth for him in his kingly palace. You haue nothing, Meſſieurs, nor you Monſieur the Lieutenant haue nothing, that ye can obiect againſt him. The Pretext of the Vnckle before the Nephew, is taken from you by the death of Monſieur the Cardinall his Vnckle. I will not ſpeake of him either by flattery, or in ſlanderous ſort: the one ſauoureth a flauiſh minde: the other is proper to the ſeditious. But I can tell you in trueth (which thing alſo you your ſelues, and all thoſe that trauaile in the world will not denie) that of all the Princes which France hath ſet before vs, marked with the floure deluce, and that appertaine to the crowne, yea of all thoſe that deſire to come nigh it, there is none deſerueth ſo much as hee, nor that hath ſo many royall virtues, nor ſo many aduantages and prerogatiues, aboue the common ſort of men. I will not ſpeake of other mens wants: but if they themſelues were all ſet out or written in the table appoynted for election and choyſe, he ſhould bee found by very much the moſt capable, and the moſt worthie to be choſen. One thing indeede hee wanteth, which I coulde tell in the eare of ſome, if I liſted. I will not ſay it is his different religion from ours, which you ſo much vpbraide him with: for in ſome good meaſure we knowe, that God hath touched his heart, and that he is willing to be taught, and doth alreadie applie himſelfe to inſtruction, yea that he hath cauſed word to be ſent to the holy father, concerning his very nigh conuerſion: of which I make ſuch account, as if I had alreadie ſeene it, he hath alwaies ſhewed himſelfe to haue ſuch regarde of his promiſes, and to be ſo religious a keeper of his words. But though it were ſo that he ſhould continue in his opinion, muſt we therefore put him by his lawfull right of ſucceſſion to the crowne? What lawes, what councels, what

To wit either of trueth or of ſhew of truth.

A very worthy ſentence.

A pretie pretetition.

No, GOD wrought not that work, but his owne corruption.

Put the hardeſt: the beſt will ſaue it ſelf, as we ſay.

what Gospell teacheth vs to dispossesse men of their goods, and Kings of their kingdomes for diuersitie of their religions? Excommunication stretcheth not but vnto the soules, and not vnto mens bodies and goods. Innocent the third, exalting the most proudely that possibly he could his popelike power, said, that as God had made two great lights in the firmament, to wit the sunne for the day, and the moone for the night, so hath he made two in the Church, the one for mens soules, which is the Pope, whom he compared to the sunne, and the other for mens bodies, which is the King. Mens bodies enioye outward goods, and not their soules: excommunication therefore cannot take them away, for that is but a medicine for the soule to heale it, and to bring it to health, and not for to kill it, it is not to condemne it, but to make it afraide of damnation. Some say that men would not feare it, if it did not take from them some sensible or worldlie cõmoditie touching this life, as for example, their goods, and conuersation or companie keeping with men: but if that might haue place, they must when they excommunicate a drunkard, forbid him wine and strong drinke, and when they excommunicate whoremongers, they must take from them their wiues, or women, and forbid the leprous to scratch and rubbe. Saint Paul to the Corinthians forbiddeth men to eate and drinke with fornicators, backbiters, drunkards, theeues, but yet hee saith not, that they must take their goods from them to make them afraide, and to drawe them backe from their vices. I woulde willingly demaunde when they haue taken the kingdome, and the crowne from a King, because hee is excommunicate, or an heretike, whether then they must choose another, and put that other in his place, for it is not reasonable that the people shoulde remaine without a King, as you Messieurs, would worthilie indeede prouide for it. But if it should so fall out afterwardes, that this King being excommunicated, and destituted of his estates, should come to repentance,

Good reasons, why Kings of erronious and corrupt religions are not to be deposed.

The right ende of excommunication.

Absurdities insuing the abuse of excommunication.

A question not easie to be absolued.

repentance, and be conuerted to the true faith, & obtaine his abſolution either of the ſame Pope, or of another ſucceeding him (as they are very much accuſtomed to reuoke and vndoe that, which their predeceſſors haue done) how could it bee, that that poore King ſpoyled of his kingdome, ſhould enter into it againe? Thoſe that ſhould bee ſeized of it, and holde it by iuſt title, as three yeares poſſeſſors thereof, would they put themſelues from it againe thinke you, and yeeld him the places, forts, treaſures, armes and ordinances, which they withheld? Theſe are but the reckonings and accounts of olde doting men, neither is there reaſon nor ſhew of reaſon in all of it, or in any parte thereof. It is long ſince this axiome or ſentence generall was concluded, that the Popes haue not any power, to iudge of or concerning temporall kingdomes. And it is long agoe alſo ſince S. Bernard ſaith: I reade that the Apoſtles ſtoode to be iudged, but that they ſate and iudged others, I neuer reade. The Apoſtles appeared very humbly before iudges, to bee iudged by thē, but they neuer ſate in the chayre to iudge others: wee knowe alſo very well, that many Arrian Emperors, comming to the empire by ſucceſſion or by adoption and choyſe, were not reiected or repelled, by their right beleeuing people and ſubiects, but were receiued and admitted into the imperiall authoritie and gouernment, without tumult or ſedition. And the chriſtians alwaies had this maxime or rule, as a perpetuall marke or cogniſance of their religion, that they did obey ſuch Kings and Emperors, as it pleaſed God to giue or ſet ouer them, whether they were Arrians or Pagans, conforming themſelues therein to the example of Ieſus Chriſt, that did obey the lawes of Tiberius the Emperour, imitating likewiſe Saint Paul and Saint Peter, that obeyed Nero, and haue in their epiſtles expreſſely commaunded, to obeye Kings and Princes, becauſe all ſoueraigne power is of God, and repreſenteth the image of God himſelfe. This differeth much from the mindes of our mutinous men, that driue them away, and murther them. And it is contrarie

A girde indeede.

The Duke de Mayn may ſpeake to this.

Good authorities.

He reaſoneth from the greater.

Sufficient proofes.

Application of that that was deliuered.

trarie to you, Monsieur the Legate, that would haue the whole race to bee destroyed. In deede if wee had no more of the blood of this noble kingly familie & stocke, or that we were in a kingdome that goeth by election, as in Polonia or in Hungarie, I would not much sticke to say, that men should hearken vnto you. But hauing had time out of minde, this worthie lawe (which also is the first, and the most auncient law of nature) that the sonne should succeede the father, and the neareſt kinsmen in degree of consanguinitie, to them that are neareſt of the same line, stocke, and familie, and hauing one so braue and noble a prince in that degree or respect, without controuersie or disputation, that hee is the true naturall and lawfull heire, and most able and fitte to succeede to the crowne, there is now no more place for election: and we ought to receiue with ioy and gladnes, this great king that God sendeth vs, who hath no neede of our aide to make him to bee, but is alreadie without vs, and will bee still in despite of vs, though wee would, what we coulde, hinder him in it. But I haue straied from my purpose, that so I might say something, concerning that which men obiect against him, touching religion, but this is not it that I meant, when I said that he wanted somewhat, and which much hindreth the aduancement of his affaires: neither is this it, that the preachers and praters, doe vpbraide him with touching the loue of women. I am sure of this, that the greateſt parte of this companie, and specially you Monsieur the Lieutenant, cannot giue him that reproach, without blushing. For indeede, this is not the imperfection that can hinder valiant acts: but contrariewise there was neuer braue warriour, that loued not Ladies and women, and did not delite to get honor, that so hee might bee the better beloued of them. This is the reason why Plato wished to haue an armie or hoast, wholly compounded and consisting of amorous people, for they would be inuincible, and would performe a thousand goodly exploytes of armes and deedes of chealrie,

And yet his deuise of destruction full of blood.

Men must not fight (as it were giants) against God.

And why not the Clergie men also, then and there present?

A prophane speech, and therefore to be read with iudgement.

Groundes good enough for so badde a speech.

ualrie, to pleaſe their miſtreſſes. Likewiſe the poets, good naturaliſts, and great maſters in the knoweledge of diſpoſitions and maners, alwaies haue made Mars the God of battle, the friend of Venus. Conſider, if you will, all the great captaines, and monarchs of the world, there ſhall very few of them be found ſober, and ſtayed in this matter or buſines. Titus the Emperor, who is ſet forth vnto vs, for the moſt vertuous, moſt wiſe, & gentle prince, that euer bare ſcepter, did not hee deſperately loue the Queene Berenice, yet ſo notwithſtanding, as that his loue neuer preiudiced himſelfe, nor brought any hinderance or backwardnes to his affaires? Princes muſt haue yeelded vnto them ſome refreſhings or recreations of their ſpirits, after that they haue trauailed in ſuch ſerious affaires, as bring with them our quietnes, and after that they haue ceaſed from their great actions of beſiegings, of foughten battles, of pitching their tents, of diſperſing and lodging their armies, &c. It is not poſſible, that the ſpirite ſhould be alwaies (as if it were a bow continually bent) occupied in theſe graue and waighrie adminiſtrations, without ſome refreſhing, and turning aſide to other thoughts, more pleaſant and comfortable. This is the cauſe why the wiſe man himſelfe hath ſaide, *Bonum eſt pauxillum amare ſanè: inſanè non eſt bonum.*

To loue a little and wiſely alſo, is a very good thing,
But fooliſhly to loue & ouermuch too, no goodnes doth bring.

It hath euer bin too rife, that the people haue giuē vniuſt iudgements concerning their princes actions, and haue alwaies medled wrongfully to interpret their manners and complexions, neuer thinking vpon this, that there is not ſo much as one amongſt them, that iudgeth thereof, but hee doth worſe and hath greater imperfections. Kings, though they be Kings, ceaſe not for all that to be men, ſubiect to the ſame paſſions that their ſubiects are: and yet we muſt needs confeſſe, that this man hath fewer faults in him, then any of thoſe that haue gone before him. And though he haue an inclination to loue faire

The more, the worſe.

True, but that is not in fleſhly filthines.

A iolly proofe.

A bad collection.

and

and goodly things, he loueth none but ſuch as are perfect and excellent, euen as he himſelfe is excellent in iudgement, and to know the price and the valour of all things. And yet this little withdrawing play or paſtime in pleaſure, is to him as it were an exerciſe of vertue, inſteed of hunting & hauking, without leauing euen in the midſt of his recreations, to know the matters that fall out in his army, or to obſerue & marke the ſituation of cities & places, thorow which he paſſeth: the nature of mē with whō he meeteth, of places and countries, which he trauerſeth: and he curiouſly learneth the paſſages and watches of riuers, and keepeth in memory the diſtances of cities and townes: marketh in what quarters it ſhal be fit and commodious to campe his armie, when it ſhal paſſe that way, and alwaies he enquireth and learneth ſome thing touching his enemies actes, neuer hauing as yet vndertaken ſuch voyages, but that he had in hād one or two enterpriſes againſt certaine rebellious places. But though it be a goodly thing to be continent, wiſe, temperate, auſtere, graue, and withdrawne, as a man may ſay, from the pleaſures of this life, yet ſome mē wil haue alwaies ſome what to ſay againſt it. When men are once ſet vpō hating of an other mā, they interpret in the worſt part al that he doth, yea euen the very good it ſelf that he doth. It were a goodly thing I confeſſe, to abſtaine from all pleaſures, & to do nothing but pray to God, and giue almes: and yet ſome would ſay, this were but counterfeiting & hypocriſie. If it be lawful thus to iudge of another mans actions, againſt the expreſſe forbidding that God hath made therof, why ſhal it not be lawful for me to beleeue, ỹ all theſe Moores and Spaniards, that make ſo many ſignes of the croſſe, and ſtrike themſelues ſo hard, & with ſuch a noyſe vpon their breaſtes in maſſe time, are notwithſtāding Iewes & Mahometiſts, whatſoeuer goodly ſhew they make? why ſhal I not ſay, that Monſieur of Lions is a Lutherane, as he was ſometimes, although he turne vp the white of his eye, and cauſe it ſo to appeare, in lifting it to the Church rooſes or

It is a foule fault to mitigate great ſins.

Theſe things are good, but yet cannot make vice to be virtue.

And who wil deny it, but Atheiſts.

The power of truth and honeſty wil cauſe you to confeſſe it.

Perhaps you may iudge ſo, & not breake charitie.

Better a bad excuse then none at all.

vaults, when hee either worshippeth or maketh show to worship the crucifix? But it is not in this age only, that mē vse to speake so of Kings, & there is an old prouerbe that sayth, that Iupiter himselfe when he raineth, pleaseth not all men. Some would haue raine for their coleworts: others feare it because of their haruests. But that which I haue deferred hitherto to speake of, and which as I think, is wanting vnto him, it is that for which you and I are most bound vnto him, that is, that he handleth vs ouer gently, and spareth vs too much. Clemencie (in which he is aboundant and excessiue) is a very laudable virtue, and which bringeth in the ende very great fruites, and such as will continue long, though that they be long and slow in comming. Howbeit, it belongeth to none but to Conquerours to vse it, and to them that haue none to resist them. Some attribute it to faintheartednes and fearefulnes, rather then to valiantie and noblenes. For it seemeth that such as spare their enemies, desire that others should practise as much towards them, and that they demaund recompence for their generositie: or els they feare, that if they shew themselues seuere, that they can haue no reason of their other enemies, that rest yet to be subdued. Othersome name it very plainly, imbecilitie or weakenes of heart, supposing that he that dare not vse his right, is not yet assured of victorie, but rather feareth that he shuld be ouercome. But the Philosophers that haue intreated this poynt to the full or to the bottome and depth of it, haue not ascribed it to virtue, whē those that enterprised to trouble an estate, haue shewed themselues gentle and courteous in the beginning of their attempts and executions, as that gentlenes that Iulius Cæsar vsed towards the souldiers and citizens of Rome before that he was conquerour, was not clemencie but flatterie, and ambitious curtesie, by which he would make himself acceptable to the people, and draw euery one to his side. And this is it that that great master of Estates sayth, The fame of clemencie is profitable to such as affect authoritie, or

Commendation of clemencie.

Difference betweene clemēcie and feare, fainthartednes, &c.

A bad exāple.

A good sentence though not well applied.

els

els vſurpe rule. For to ſuch as inuade a kingdome againſt right and lawe (as you Monſieur Lieutenant doe) the account or reputation of being gentle and gracious, is of very great vſe. But this rather was Cæſars clemencie, that hauing ouercome Pompey, & diſcomfited all that might reſiſt him, he came to Rome without triumph, and pardoned all his deadly enemies, putting them all in poſſeſſion of their goods, honors and dignities, of which notwithſtanding there was but a bad iſſue to himward: for thoſe whom he had pardoned, and ſhewed moſt fauours vnto, were they that betrayed him, and miſerably murthered him. Wherefore there is a difference betweene clemencie and gentlenes. Gentlenes ordinarily is to bee found in women, and in men of ſmall courage: but clemẽcie is not in any but in him that is an abſolute maſter, and that doth good, when he is able to doe all manner of euill. Wherfore let vs conclude then, that our King ought to haue reſerued the vſe of his clemencie, till he had had vs all in his power. This is inclemencie, yea crueltie ſayth Cicero, to pardon them that deſerue to dye, and the ciuill warres ſhall neuer haue end, if we will hold on to be gracious, and ſhewe fauour, where ſeueritie of iuſtice is neceſſarie. The malice of rebels waxeth more ſtiffe & hard, by the gentlenes that is vſed towards them, becauſe they imagine that men dare not prouoke them nor put them to doe worſe. I make no doubt of this, but had he hotly & earneſtly corrected all thoſe that fell into his fingers and hands, ſince theſe troubles, wee had been all at this preſent vnder his obedience. But ſith God hath been pleaſed to giue him and to worke in him a naturall diſpoſition, ſo ſweet, gracious and fauourable as we ſee and feele it is, let vs yet hope much better of him, when he ſhall ſee vs lye flat at his feete, and to offer vnto him our liues and our goods, and to aske him pardon for the offences paſt, ſeeing that finding vs armed to reſiſt and to aſſault him, he receiueth vs to mercie, and giueth vs our life, and all that we demaund. Let vs goe, let vs goe therefore my friends,

A foe well vſed, will continue a foe ſtill.

A good ſentence in reaſon and religion both.

Nor any man els.

A good and ſtrong reaſon.

and that all of vs with one voyce, and demaund peace of him. There is no peace so vniust, which is not much better then a most iust warre. Oh how beautifull are the feet of them that declare peace, that declare good things and saluation, sayth Isai? Oh how goodly feet haue they that bring peace, and declare the health and safetie of the people? Why stay wee to chase away from vs these troublous guests, cruell citizens, proude beasts, who deuoure our substance and wealth like grashoppers? Are we not yet wearie in furnishing, and that to ryot and pleasures, these harpies? Monsieur Legate, let vs goe: and as for you, returne to Rome, and leade away with you your porter of rogations and pardons, the Cardinall of Pelve: wee haue more neede of holie bread, then of hallowed beades and graines: let vs goe Messieurs, the Agents and Ambassadors of Spayne, we are wearie with seruing you, as fencers to vphold your pride, & with killing our selues to shew you pleasure. Let vs goe Messieurs of Lorraine, with your great companie of princes, wee hold you but for shadowes of protection & defence; the horseleaches of the bloud of the Princes of France, hapelourdes, little ships or foists without wares, reliques of saints, that haue neither force nor vertue. And let not Monsieur the Lieutenant thinke either to hinder vs, or to backward vs by his threats: we tell him aloude and plainly, yea wee declare it to all you Messieurs, his cousins and allies, that we are Frenchmen, and that wee will goe with the Frenchmen to hazard our life, and that little that is yet left vnto vs, to assist therewith our King, our good King, our rightfull King, who will also very quickly bring you vnto the same confession either by force, or by some good counsell, which God will inspire into you, if you be worthie of it. I know very well, that before I depart from this place, you will either giue me some little pretie pill, or it may be you will send me from hence to the Bastille, where you will cause me to bee murthered, as ye did Sacre-More, S. Maigrin, the Marques of Menelay, and diuers others. But

A place of scripture, but not so rightly alleadged as should be.

Monstrous birds hauing the faces of women or maides, but clawes of meruailous capacitie, yea rapinitie.

They are but feare-bugges in such mens mouthes.

A necessarie addition.

I shall account it for a good peece of fauour, if ye will cause me to dye quickly, rather then to let me languish a long while in these anguishing and grieuous miseries. And yet before I dye, I will shut vp and finish my verie long oration with a poeticall epilogue or conclusion, such as I haue made long agoe.

Feare cannot put out fidelitie to prince, &c.

Messieurs the princes Lorraines,
You are full weake in your reines:
For the crowne thus to quarrell,
You cause your selues to be beate well.
You are valiant and strong amaine,
Yet your indeuours are all but vaine,
No force can be like in any thing
To the puissance of a King:
And reason this is not indeede,
That on the children which succeede,
The seruants base should make warre,
Out of their land to driue them farre,
Great folly he doth performe and make,
That from his master ought doth take:
God against rebels and their maine
Kings and their good causes will sustaine.
To the Nauarrias then leaue and lay downe,
Of our mightie Kings the noble crowne.
Wrongfully by your selues pretended,
So well haue you it molten and ended.
If any right you had had thereto,
You should not haue molten it as you doe:
Or els you must haue for name of renowne
The title of Kings without a crowne.
Our Kings from God set vp renownd,
Are alwaies borne to vs well crownd.
The Frenchman true neuer doth range
To King or prince that is but strange.
All the villaines, or the greatest part
Haue made you their head with all their hart.

They of the nobilitie that doe your part take,
Are such as with haste their owne wounds doe make.
But the very King of Frenchmen hard,
In steed of his poore and Scottish gard,
Is now assisted with none but great Princes,
Or els with Barons and Lords of Prouinces.
Wherefore then my friends let vs rise and goe
Our blessed S. Denis all vnto,
There deuoutly to acknowledge and confesse
This great King our master, he is no lesse.
Let vs all goe together as thicke as the raine,
Of him to craue peace, and the same to obtaine,
Vnto his table without feare we will goe,
A prince so familiar he is, and gentle also.
All the princes of the Bourbon race
Haue euer had in them this rare and good grace,
Very meeke for to be, and gentle also,
And yet courageous in all whereabout they goe.
But ô you princes that to vs are strangers,
And daily vs thrust into thousands of dangers,
And with nothing but smoake still doe vs feede,
Keeping warre kindled, and vpholding it indeede,
Get you soone packing into your owne land,
Very hatefull to vs, here doe you stand:
And reckon your race from Charlemaigne pardie,
Vpon the bounds and borders of vpper Germanie:
Proue thee by your Romans or men of Rome,
That from Charles the great you descend and come,
That good people after the depth of their drinke,
Of that mysticall matter somewhat may thinke.

I haue sayd.

Plain speeches hath good effects.

This oration being finished (which indeede was heard with great silence and attention) many people remained very flat nosed and much astonied, and a good while after there were no coughing, hemming, spitting, nor any noise made, as if the hearers had bin striken with a blow from heauen, or brought into some deep dreame,

or

or drowſines of their ſpirite, vntill a certaine Spaniard one of the mutinous crewe, firſt roſe vp and ſayd with a very loud voice, Let all of vs kill theſe villachoes, or villaines, which when hee had ſayd, hee departed out of his place, without ſhewing any reuerence to any man. Whereupon euery one was willing to ariſe & to depart. But the Admirall de Villaris, the preſent & newe King of Iuetot, did beſeech the eſtates in the name of the catholik cantons, & of the leaguers of Catillonnois, Lipans, Gualtiers, & other zealous communalties, not to make peace with the heretikes, vnleſſe he might remaine admirall of the Eaſt, and of the Weſt part, and were paide his coſts, with the detaining of ſuch benefites and fauours as hee thought belonged vnto him: alſo that they would not chuſe a King, but ſuch a one as ſhuld be a good cõpanion, and a friende of the Cantons. Afterwards there roſe vp Ribault and Roland, and beſought the aſſembly, to fruſtrate and abrogate the law *de Repetundis*, that is a lawe made againſt ſuch as were accuſed of extortion, or money vniuſtly taken, in time of their office, becauſe this law as they tooke it, was neither catholike nor fundamẽtall. This being done, euery one roſe vp with a certaine marueilous ſtilnes: & in going out the herauld aduertiſed them at the gate as they went out to returne to the councell againe, at two of the clocke in the after noone. At which houre I that now ſpeake, ment not to faile, for the great deſire that I had to ſee rare and ſingular things, and the ceremonies that ſhould bee kept there, to the ende I might the better aduertiſe thereof my maſter, and the Princes of Italie, which with an earneſt deſire waite for the proceeding and iſſue of theſe famous eſtates, held againſt all order & maner vſed and accuſtomed in France. Wherefore I came againe to the Louvre after dinner, and that in good time alſo: and offering my ſelfe to enter into the vppermoſt hall, as I had done before in the morning, the herauld or vſher put me backe, becauſe hee ſaw that I was not marked with L. and I had no token,

Take a Spaniard without pride and mutinie, and the diuel without a lye.

The firebrand of contention.

Two honeſt men, I warrãt you.

Goodly things to be ſeene & heard at Paris garden.

You might do ſo, for your fare was but ſhort.

as I saw many had that entred in much worse state, and more ragged and rent then my selfe, whereupon I conceiued some small displeasure. For amongst others, I saw admitted thereto, of butchers more then three, of tauerners, braziers, sergeants, pelt or felmongers, that I knewe, and who were to haue a voyce in the election. Yet my curiositie made me to passe my disdaigne: and that I might know whether the princes and princesses without taile, entred in the same ceremonie and order that they did in the morning, I ment to waite their comming, and in waiting therefore, I gaue my selfe in the meane while, to behold and consider the tables of open and plain painting, which were set aboue the steps of the staires. I know not whether they were there placed expresly to decke the place, or to sell. But this I can say, that I tooke meruailous great pleasure to behold them one after another, for the workmans hand in them was excellent, and the work it selfe was very neat and naturall, full of dark speeches of diuers meanings, which made al to bend their spirits, that they might diuine or gesse thereupon.

Honorable persons for so high an assemblie.

Neither is that materiall, but marke the deuises.

The first, vpon which I cast mine eye, was the figure of a giant, hauing both his feete vpon a wheele that was ill greased, the spokes whereof were all writhen and crooked: and belowe his head, as if it were two foote and a halfe off, or therabout, there was figured a crowne of fine gold, but yet without precious stones, because Monsieur of Nemours had eaten them vp, & neere vnto it was a kingly scepter, somewhat eaten with mice, and a sword of iustice, but yet rustie, because it had not been worne & vsed: to which the sayd giant stretched out his armes as much or as farre as he could, and lifted vp himselfe vpon his feete, with such aduantage, that he stayed not himselfe vpon the wheele, but vpon the nethermost part of the artels, and yet he could not attaine thereto, because it was altogether full of cities, and of good and great townes betweene them both. And on the right hand there was an arme crowned, that as it were with a small rod of yron did

This was Duke de Maynne.

A patterne of their presidencie & gouernment.

The King that now raigneth.

did ſtrike him on the fingers: vnder this wheele, there appeared (as there doth aboue that of Saint Katherine) a mõſter with three womens heads, who had their names written comming out of their mouthes: Ambition, rebellion, counterfeited religion. I could not tell at the firſt ſhew, what this might ſignifie, but hauing looked ſomewhat more warily vpon the viſage or face of the giant, it ſeemed to me that it did reſemble that of Monſieur the Lieutenannt, and had a head and a panch as bigge as his, with all the linaments of eyes, of noſe, and of beard, ſauing that hee had not the Pelade of Roane, and aboue were written theſe foure verſes, that made me to vnderſtand the whole myſterie.

And why might not theſe be women of his kinred?

O giant thou takeſt pleaſure thy ſelfe vp to reare,
And aboue this wheele thy ſelfe to exalt,
But if God will vouchſafe our prayers to heare,
To the crowes and rauens a mouth make thou ſhalt.

Next vnto this table, there was an other, of no leſſe workemanſhip and pleaſure, where there was painted a very little man, made and mingled of white and of red, apparelled after the Spaniſh faſhion, and bearing notwithſtanding a french face, who had alſo two names. At his right ſide hee had an inckehorne hanging, and at his left ſide a ſword or rapier, which was faſtened belowe: the pummell whereof was crowned with a garlande of floures, ſuch as maids haue when they goe to bee buried. His countenance was double, and ſo was his hatte alſo, and his pouch or purſe was foure folde, and ouer his head on the ſide betweene the ſunne in the South and his ſetting, there ſhowred a very ſmall raine of gold, that cauſed him to betray his maſter. And he had in his hand a paper crowne which hee preſented to a young Ladie, that was ſpeechleſſe and withered, which made ſhew to take it altogether, with a very faire little husband of butter, molten againſt the ſunne. I could not comprehend what the figure ment, but by the inſcription which I ſawe beneath in theſe wordes. *Vendidit hic auro patriam, domi-*

The Cardinal Pelve.

If he had ſaid his heart alſo, he had not lyed.

The daughter of Spaine.

Duke Erneſtus belike.

numque potentem, imposuit: that is in plaine english.

This wretch his countrie for gold did sell,
And his mightie master betraied, a shame to tell.

And belowe the same table there was this verse also.

Eheu: ne tibi sit priuata iniuria tanti.
Alas, the prinate wrong or feare,
Let it not be to thee so deare.

He meaneth the Lieutenãt the legate, and Pelve.

Which made me to doubt, that this was one of the persons of the Trinitie, though indeed hee had forsaken and shaken off the holy Ghost.

I saw on the other side of the staires, another table, that was more great and large than the first were, and mingled with sundry, diuers and pleasant inuentions, which made me to turne to looke vpon them, because also that on the top there was written the description of the Iland of Ruach, newly augmented since the time of Rabelais. In the midst was a certaine Lady, hooded or vailed after the manner of a widdow, that had many husbands dead and liuing, and shee had her bumme or taile vpon the ground, between two stooles, and about her were a great companie of Churchmen, Friers, Iacobins, and Iesuites, some of them bringing her packets sealed and bridled, and vnto others shee her selfe deliuered the like: the others that were apparelled like priests, that had fat benefices or parishes, had the bellowes of organs, wherwith they did blowe in the breach of many of the inhabitants, who suffered themselues to be caried away with the winde. Others stoode vpright, their throate being wide and open, & the foresaid curats or priests did blowe into their mouths, and nourished them with winde, as if it had beene with some heauenly food, fitte to heale the goutie, such as had the stone, or abundance of corrupt humors, in the whole bodie. In the nethermost part of the said figure, a man might see as it had bin a publike place, representing hals or markets, or the place Maubert of Paris, where insteed of bread & meat, they set out to sale footbals, the skinnes wherin rammes stones were,

Belike he meaneth the Dutches of montpensier.

Secret mutinous persons and light people easily led.

A description of the famine of Paris.

and

and the ſame skinnes much blowed vp, and the great bladder of a hogge, with which they traffiqued in the market, and ſold it from hand to hand, at a good reckoning. There was alſo an other ſorte of victuall in paper, whereof ſome made great account, ſo that euery one that would, could not haue of it, which the retailers caried vp and downe the ſtreetes, and they cryed newes, newes, as men crie, haue you any miſe or rats to kill. The foreſaide Lady furniſhed the counter-cariers therewith, for from her, they came out in abundance from vnder her coate or gowne: and there was great pleaſure to beholde the diuers deformed countenances of them, that rooted as hogges doe, vnder her taile, to taſt thereof. The reſt of the countrie of the ſaide table, was full of windmils, turning emptie, and hauing ſanes or weather cocks in the aire, together with ſundry cocks of the Church. And at the foure corners, there was the foure winds reft into two, whereof it ſeemeth, that the ſoutheaſt was the greateſt, and blowed moſt mightily, and ſent the cloudes towards the North, north Eaſt. In the neather part of the ſaid table, there was written this little quartaine.

Newes deſcribed.

It ſhould ſeeme he meaneth troubles from Spaine.

Lo here you may ſee the new found land,
Where the queene feedeth her ſelfe with wind,
He that gladly would newes know or vnderſtand,
Let him ſmell to hir forepart and not behind.

Whileſt I was rauiſhed in the contemplation of this third table, and before that I had caſt mine eies vpon the other that followed, the princes and princeſſes foreſaid paſſed by, and I muſt needs runne after, that I might enter as one of their followers: but becauſe that the preaſe was not very great, the herauld or porter, that had once alreadie put me backe, marked me, and did more roughly and rudely thruſt mee backe, than at the firſt, which made me to be fully reſolued, to withdraw my ſelfe, and to leaue there the Eſtates, very cloſe and ſhut vp. That was the firſt ſeſſion, wherein at the euening I vnderſtood that they were in conſultation, with what wood they

A pretie fictiō.

High poynts in a low house

shoulde warme themselues the next lent, and vpon what foote the vnion shoulde goe. I also vnderstood, that the issue of the councel was, that men shoulde obserue sundry lents in a yeare, with often commandings of double fasts, which in continuance would turne themselues as double tertian agues doe. Also they there forbad to sell speckled egges after Easter, because that children had plaied with thē before, which was a matter of very ill example. They forbad also the plaies and games of Bourgongne, and the nine pins or nine holes of master Iohn Roseau. Likewise they enioyned women to weare great bums, and in all safetie to increase vnder the same, without fearing the babble and vaine speech of midwiues. Some whispered and murmured also, that dauncings shoulde be censured, and mules banished Paris. It was aduised also, to turne the lodging house or Inne of Bourgongne, into a colledge for the Iesuits, who had neede of recreation, by reason of the great quantitie of bloud, wherewith they were swollen and puffed vp, as a filled bagge, and had neede of a surgeon to let them bloud. Sundrie other holie and praise worthie ordinances were made at the beginning of the play, whereof one promised to giue mee the list or catalogue. But aboue all other things, they commended the paines of Monsieur of Lions, who framed a fundamental law, by which it shoulde be inacted, that whosoeuer within Paris, or within any other towne, brideled by the vniō, shoulde speake of peace for twentie yeres space, or should demaund for traffique and trade, or should lament for the good time past, he shoulde bee sent into exile to Soissons, as an heretike, or Maheuter, or shoulde pay to the bagge or purse of the vnion, a certaine quantitie of dales, towards the maintenance and entertaining of the Doctors. Some also propounded this, that if the King of Nauarre became a Catholike, Monsieur the Lieutenant must needes become a Huguenot, and that his late brother had indeede a minde to bee so, if they would haue

Specially gentles & nobles.

Iesuites well deciphered.

A necessarie law among many needeles before.

For there must alwaies be an opposition, or else their state cannot stand.

receiued

receiued him. As touching the choise of a King altogether new, some say that it was readie to be adiudged and determined, but yet that it was not without great disputation, because that some spake to this purpose, that it was better to haue a Common-wealth, as the ancient French had: othersome demaunded an anarchicall democratie: othersome would haue the Athenian Oligarchie: othersome spake of a perpetuall Dictator & yearely Consuls, which was the cause, that by reason of the diuersitie of opinions, they could not resolue any thing thereof. Notwithstanding, there was some appearance that they spake to haue a King. For one named Trepelu the vine dresser of Suresnes, stoutly and stiffely defended, that the king was the very starre, and the very sunne, which so long since had gouerned and inlightened the kingdome of France, and with his heate nourished, fostered, and sustained the same. And what though sometimes the sunne comming after a frostie night, it caused the vines to freeze, yet it did not thereupon insue, that we should spit against it, and not vse it any more, nor for all that to leaue the good quaffing of quarts at a time, though that wine were very deare. And this is almost all that I could learne, and that I can report, of that which passed in the estates of Paris, from whom notwithstanding men looke that there will come out very fearefull clappes and noyses. For they say that Kings and Popes will intermingle one with another, and that the Primate of Lions sleepeth not day nor night to hatch a writing, that will make all the world to lay downe weapons and armour, and constraine all the Maheutres to flie from hence into England, or els that way. Wee shall in short time see what it will bee. God is aboue all. The rest of the wordes and speeches, and all the things that were done there, are they not written in the booke of the words of the daies of the Kings, not of Iudah, but of Spayne.

That is a confused gouernment by the people.

A state of gouernement consisting of few.

Necessitie of a king notwithstanding corruption in him that executeth the office.

I would it were so, that that Babylonian kingdom diuided might come to ruine.

A pretie ieft, though I approoue not therein the vse of scripture words.

Whileſt theſe ſayd eſtates were aſſembled, there were certaine little verſes made both in Latin and in French, which did runne vp and downe the ſtreetes, whereof I haue made a collection, that the Italians, who are curious and deſirous of ſuch things, may ſee them.

AN EPISTLE OF THE LORD OF ENgoulevent, to a certaine friend of his, touching the oration that the Cardinall of Pelve made to the Eſtates of Paris.

MY great good friend, you ſhall vnderſtand by this rime,
That yeſterday the eſtates were opened in good time,
Where there were very many goodly orations made:
But of all them that of tongues had the gift or trade,
That great and graue Prelate of Sens the Cardinall,
By his learned diſcourſe hath raviſhed vs of our wits all.
Doe you deſire to heare it? vnſtop doe your eares then,
(So ſaith the ſong) and you ſhal haue mernailes amongſt mẽ:
He ſpake very largely of one father Pretion,
Of whom that learned Liuie maketh the ample mention
In his Decade, where he ſaith, that in his time or age
This worthie Pretion was a very great perſonage.
He ſpeaketh further of this, exiuit edictum:
But I know not whether he were a Greeke or a Britton.
He ſpake alſo de Domino, *and of the countrie du Mayne,*
In a very well ſet countenance and a grauitie Romaine:
Of S. Paul the conuert he ſpake much alſo,
How fearefull he was when vpſide downe he fell tho.
And ſo he ſaid he was a gentleman braue and bred,
Which appeared by this, that at Rome he loſt his head.
He ſpake in French alſo, that was lame and arunnagate,
Of the Spanyard forſooth, and of the bonet of the Legate,
And of his bleſſed croſſe, and of Gringore the Pope,
Of Luxembourgh and Piſani, of whõ they haue ſmall hope.
When he ſpake of the place that was ſo fowly araied,

A graue and great proofe.

For Gregorie: this is eloquẽce paſſing intelligence.

Some

Some thought then how much he was defiled and afraied:
When he daunced la volte, and a very great companie say
That this was for K. K. his niece or kinswoman gay. An incestuous Cardinall.
Another added therewithall (howbeit a very good cõpanion)
Fie vpon the same said he, it smelleth much of an onyon.
He bragged that if he might one day in the Consistorie spẽd,
With fiue protests al cõtrouersies he wold soone heare & end.
The fencer he plaid, and to them that heard him he seemed to vaunt,
That Iesus Christ himselfe had sometime been a protestant.
Some danger there is, that some one or other will him send They shall haue a good catch.
To the protestants in Germanie, amongst them his life for to end.
As for that which remaineth this bearer (that was nie
Heard all the matter, and whom of purpose send I,)
Shall tell it you better: so much write doth my pen
That its alreadie reft, and langheth loud now and then.

Farewell.

An excuse touching the sayd oration.

His eloquence he could not make seene, yet had he a good wil,
For want of a litt le pretie booke, wherein was all his skill. Learning lieth in his booke.
My Lords the estates, excuse this man good and kind,
At Rome his learned Calepine he left there behind. A dictionarie.

Another touching the same oration.

The ignorant friers had very great reason Like will to like, quoth the diuell to the collier.
To make you their head, Monsieur most grant:
For they that haue heard your goodly oraison,
Indeed haue confessed you to be most ignorant.

To the Spanyards concerning their double duckets.

Good Lord how yellow and how faire No good vsing of Gods name.
Doe your double duckets appeare,

Cause

Spanyards he meaneth.

Cause of them to be searched out great store
Ye halfe Moores and more.
In the midst of your yellow and golden sands,
Or from thence you shall be returned,
all dried vp and burned.
Paris, which is not your pray,
sends you cleane away,

That is greatly derided.

With a hundred foote of nose thorow all lands.

Vpon the bruit that ranne abroad, that they ment to make a Patriarch in France: and touching the hanging of foure of the sixteene.

Holie father, France to hold you haue no hope,
If they there set vp against you another Pope,
Sure you will lose it: thinke well of it yet,
Its no small morsell to lose, when nought you can get.

Reasons why the Pope shall forgoe France.

Those mischieuous Maheutres, and shred politikes,
Though themselues they doe call good Catholikes,
Yet surely good Romanes they neuer will be,
And much lesse the Huguenots of all them three.
Our Paris the poore hath so much sustained sure,
As impossible it is any more it should indure.
Thinke well of it at the least if you will,

A kingdome diuided can not long indure.

The zealous Catholikes there they hang doe and kill:
From sixteene to twelue, the number is decreast,
And so without doubt swept needes must be the rest:
That after the first foure brought downe from aboue,
They may be set on perches, as it were a stockdoue.

Touching Mont-falcon, and the sixteene of Paris.

The proportion is good.

That each haue his owne is iustice indeed,
To Paris sixteene, by foure quarters agreed,
Mont-falcon must haue sixteene pillers hie,
So euery one hath his owne, who can this denie?

Touching

Touching a treasurer who was committed prisoner to the Bastille.

What hath he done that thus in prison they hold?
In his chest good store had he of angels and gold.
Oh sore wicked man that so prison he gets,
He did lodge too nigh him, his very great foes.

Gold many times bringeth his griefe.

Vpon the imprisonment of a foolish aduocate.

For my part I know not by what good reason,
That out of the Cannon or Cauill law can be had,
They haue thus put a sot or foole into prison,
Sith thorow the streetes, there runne so many mad.

A drie blow against iniustice.

Concerning the bonfires made at Saint Peters feast. 1580.

The fire at S. Iohns feast liked me well,
They sing about it, dance roundly and turne:
Concerning S. Peters, nothing I will tell,
But these fires our France, enkindle and burne.

Woe be to the that laugh, for they shall weepe.

Whereupon they were called the zealous of the vnion.

God speede ye Messieurs, ye Catholikes,
Without faith in God, or his sonne and delite:
Greedily haue ye deuoured vp the blessed relikes,
And the Crucifix ye haue swallowed vp quite.
Some thinke that for your zeale, and no other things,
Good men you zealous name doe and call:
But you haue this name indeed of the wings,
Because so well you doe flie therewithall.
The wicked spirit that dorth you rauage,
Vnder the colour of blessed religion,
France hath razed and vnited in this age
And thereof and not els, it is called the vnion.

What will not these men doe that deface their owne religion.

Accursed bee that vnion that maketh dissention.

Touching the double crosses of the league.

Tell me, I pray thee, what it doth signifie,
That the leaguers haue a double crosse with paine?
An excellent mystery. *Surely that in the league, they meane to crucifie*
Gods sonne Christ himselfe, yet once againe.

To Monsieur the Lieutenant touching the taking of Pelade.

Pelade, sir, you haue taken sure.
Mocke on hardly, and cloath him with shame. *By the breach that you doe know,*
Keepe it well I pray you Monsieur,
It is of good worth, sith you haue it so.

To Monsieur de la Chapelle in the vrsins.

The aduise of all Frenchmen is referred to one thing,
When of you Monsieur de la Chapelle, they haue any talke.
Some must rush into their owne ruine. *You aduise ouer late, and are not sure of the most cunning,*
That enter into the league, when others from it walke.

To Monsieur of Lyons.

Monsieur a Cardinall sure you shall bee,
Where the disease holdeth you, know well doe wee:
But let it not of ioy, at all you heareue.
The place of execution, where loosing his head, hee will haue no place to set his hat on. *This vnluckie bird see you driue away,*
That Master Iohn Rouzeau, as he doth say,
Oweth you the reade barre in Greue.

To Boucher the Preacher.

Of ciuill warre, O very flame & furie,
And to the world an ensigne sure:
Happy man he, if he might haue it. *If thou canst not be the Bishop of auuie,*
Yet of the fields, we will thee it procure.

To the Aduocate of Orleans.

If thou wouldst be hanged, that which is good then do,
Seeing that on thee poore wretch, no mercy men can haue:
But if some little of thy goods thou wouldst faine spare to,
Thē go cast thy self into the water, the rope so shalt thou saue.

A desperate end for a desperate person.

Of two horses slaine or dying in going to see the Duke of Parma.

A certaine president, Triboulet that had to name,
Followed Monsieur Roland, that sheriffe of great fame:
The Duke of Parma and Plaisance to greete very sure,
He had two horses, better french then he in that case,
That constrained to go thither, had therat such disgrace,
That both of them in two daies were dead with displeasure.

Fooles must buy their pleasure deare.

Touching the same matter.

O coch man thou, when thy horses dyed,
Because too sore they were runne and tyred,
Thou oughtest in such a strange accident
To haue put in the coch the very president:
For as some report in causes of request,
He is worth two great beasts at the lest.

A more fit place for him.

Of two that sue and labour for the Kingdome.

Two vnto suite the Kingdome haue bread,
But their desire of it they shall lose withall,
The one because he hath verily too great a head,
And the other because his nose is too small.

The Duke de Mayne.
The Duke of Guise.

Touching the election of the Duke of Guyse.

The league did it selfe flat nosed find,
And the leaguers much astonied were sure,

The young Guise still.

Another subtletie they had then in their mind,
A King without a nose to themselues to procure.

An answer for the Duke of Guise.

Want of sense and shame go together.

The little Guisard makes mocks and moes,
At all your verses and sonnets so quicke,
For hauing a strong breath and a flat nose,
He feeleth not when men doe him pricke.

Touching the vow of a shippe of siluer, made to our Ladie de Laurette, by Marteau prevost of the Marchants. 1590.

Fie vpon such trumpery.

In danger of shipwracke, some vow to saints to make,
And when they are on shore, the same from them to shake,
Is a praiseworthie thing, neither will I it blame,

Begge such a one for a foole.

But who is so foolish, as that he will pay the same,
Being yet on the seas, in the rage of the tempest?
Theuet sure I am, neuer yet saw so great and grosse a beast.

A rebuke touching the same matter.

No more than a Tigre.

What haue I said? thereof repent doe I,
He is not a beast that maketh a vow
And plaieth with our skinne in hanging it hie,
And acquits him with our losse, he careth not how.

Touching the doctors of the vnion.

Popery and paltery ioyne alwaies together.

The doctors of the counterfeite and dissembled vnion,
By their foolish doctrine, which they themselues shape,
Suppose of the mantle, of their holy religion,
To make the iolie Spaniard, a new and fresh cape.

The Epitaph of the Cheualier d'Aumale.

Commendation of cowardise.

He sundry times escapeth that flieth out of warre,
But he that standeth to it, and putteth himselfe too farre,

Is oftentimes cast away, and trussed vp into a male,
For the proofe hereof, I report me to Cheualier d'Aumale.
Though he had in his hands some good pith and strength,
Yet with his feete had he foughten as well at the length
At S. Denis, as in many encounters he missed the trap,
We should not neede here to plaine of his grieuous mishap.

An other.

He that lieth here a taker was, right bold and hardie sure,
Against S. Denis that a fine enterprise did procure:
But yet S. Denis more subtle than this taker of renowne,
Did take him and both slea him eke, within his taken towne.

The pot goeth so often to the water, that at the last it commeth broken home.

An other.

S. Anthonie being robd by a head of the leaguers conioynd,
Went (as to one more strong) to S. Denis to lay opē his mind,
Who to reuenge this wrong hath giuen him sure promise:
Some little while after, this great robber did assay
To take S. Denis, but S. Denis tooke him by the way,
And reuenged vpō him both the one & the other enterprise.

He goeth far in sinne, that is neuer punished for it.

A Sonnet vpon this, that the said Cheualier d'Aumale, was slaine nere vnto the lodging or inne, that had for signe the Kings sworde.

1. *As heretofore men sowe, when the great Grecian tempest*
Vpon the wals of Neptune had his lightening sore exprest,
Polyxene to fall, and Achilles prouoked for to be,
And eke vpon the Troian coast, the fall all too bloudie:
2. *And as Iulius Cæsar of an ambitious heart and hate*
Of the great Romane citie, did ouerthrow the state;
And being foe to Pompey, and the libertie also,
At his image feete fel dead, with a hundred blowes and moe:
So at S. Denis towne, of his kings the bloodie foe,
Neare to their costly tombs, hath had a great ouerthrowe,

Two notable examples alledged by the way of similitude.

The true reddition of the similitude.

A ſacrifice very late offered vp vpon their duſt,
Beleeue let vs more than euer, that there is one God iuſt:
Sith of this rebell, we ſaw the paine, the place and all,
Yea that euen at the ſigne of the Kings ſword he ſhould fall.

The time, the place, the maner of dooing and all would be obſerued, in Gods iudgements.

Let popiſh & atheiſticall traytors marke this.

Another concerning the ſame ſubiect or matter.

There is but one God, who rebels doth ouerthrow
And reuengeth Kings: and their iuſt quarrels alſo
Takes into his hand, and them ſuſtaine he will,
Such did not beleeue it, as now beleeues it ſtill.
This knight, that not long ſince men ſaw to be ſo
Of the ſtate and his maſter a very deadly foe,
(So cruell, ſo preſumptuous, ſo bolde and ſo hie,
That with his lift vp head, he thought to touch the skie)
Is fallen, and that into a grieuous ruine and decay,
Whither Gods wrath did carrie him, and harry him away:
At S. Denis he is founde ſtarke and ſtone dead,
Fallen alſo into the ſnares, that for others himſelfe ſpread:
For his pride there fell vpon him this grieuous wrath and vengeance,
Neare vnto the tombes of the auncient Kings of France,
Whoſe bruſed and broken bones in that ſame place doe reſt,
And ſeeme Gods iuſtice therein, religiouſly to haue bleſt.
Who (for the truth and faith that this wretch did violate)
Would haue this ſacrifice to the Kings there to be immolate,
And that his bodie with miſe eaten vp ſhould be,
(As great a wanton of the dames of Paris as was he)
Before that to iuſt buriall, men could in ſeaſon bring
His bodie full of filth, and rottennes ſtinking.
To cauſe the greateſt of the leaguers to vnderſtand,
That thus dooing ſtill, they ſhall be puniſhed by his hand.

God is known by executing iudgement, the wicked is ſnared in the workes of his owne hands. Higgaion. Selah.

As Hatto, the Archbiſhop of Mentz, was deuoured with rattes while he liued.

Another touching the ſame matter, written in Latine, and tranſlated out of the ſame.

As the virgine of Priamus did fall vpon the Phrygiã ſhore,
And at the marble of her foes tombe, was conſtrained to dye therefore,

Two examples as before applied.

And as Cæsar with many wounds, at his son in lawes picture,
Hauing conquered others, for all that fell at the feete of the
conquered sure:
So at the tombe of his own Kings, a foe to Kings in breath
Falles dead, and imbloodeth the ground, with a iust deserued
death. (odde
Wherfore ye godly men euen now reioyce, for why this offring
Both at kingly tombes is punished, & sheweth there is a God.

Against the same Cheualier d'Aumale.

This man by mightie guile did take, S. Denis towne of fame,
But taken he, mistaken towne was taught, and perished in the
same.

Oh how vn-searchable are Gods waies and his iudgements past finding out.

A Sonnet vpon the retiring of the Duke of Parma.

But where is now this power so huge, so mightie & so great,
That when it came to vs it seemed all the Gods themselues to
threat?
And that promised to it selfe to breake, and downe to the
ground to sling
The famous french nobilitie, with their armed prince or king:
This preparation great & proud, to smoke or winde is turned.
And that great Duke that thought himselfe, all the worlde
to haue burnd,
Without dooing ought, constrained is into Flanders to retire,
Hauing lost his people, his time, his fame, & that hee did de-
sire.
Henrie our great king as a hunter good, doth him pursue and
He presseth him, he followeth him, and the fox flieth apace
With his nose to the ground, ashamd, despised and blamed &
brought to danger.
Yee Spaniards proude learne this of mee, neuer yet did any
stranger
Intrap or take a Frenchman but with losse, dager & shame,
The Frenchman is not vanquished, but by one of the same
name.

An abrupt & patheticall exordiū, but fitte for the purpole.

So God confoundeth pride of hart.

Spaniards learne in time.

A Son-

A Sonnet to all them of the League.

To all French generally.

O ye vnnaturall Frenchmen, and bastards of this land,
That tamed cannot be, but by your owne force and hand:
Now put ye off this courage, inhumane and vnnaturall,
That puft you vp with pride, & by ignorãce destroyes you all.

To the Lorrainists.

Ye pettie princes of Lorraine, shake off your hope therefore,
The error of that Cumane asse follow ye not any more,

He meaneth the Pope, or the Spanyard, or both.

Who clothed with the skinne of the Romane lion great,
(Seeing the very lion stout) doth hart and hope forget.
And you ô ye Parisiens, recourse whither will you haue?

To the Parisiens.

You must needs whether you will or no (voyd of hope your selues to saue)
Subiect your selues to that dutie, to which the laws you bind:
But if against your selues you stirre your king that is so kind,
Chastened you shall sure be: for on babes and fooles we spend
Some chastisement, or els indeed they will neuer sure amend.

Touching the Lords of Vitry and of Villeroy, who haue acknowledged the King.

The vnion her selfe her force doth still vntie,
Vitry and Villeroy witnesse doe this thing:
To God therefore alone be infinite glorie,
Praise vnto them, honour to the King.
This Lieutenant in false conceit,
This great piller sweld with wind and no more,
That thought the King to counterfeit,

The Duke du Mayne.

Shall be grosse Iohn euen as before.
The League, it selfe to destroy goes about,
Wherewith confounded are the wicked race:

A house diuided in it selfe cannot stand.

The seede thereof shall sure be put out
By torture, sharpe swords, or some other strange case.
Ye people of bloud, of spoyle, and the rope,

The Leaguers.

And still will be named zealous as yet:
Cry the King mercie, so may you haue hope,
Or els from hence ye shall goe to the gibbet,

Ye

Ye sixteene, Mamm-falcon calleth for you,
To morrow the crowes will crie very lowd:
The sixteene pillers of his chappell new
Shall be your tombes, wherein you shall be shrowd.

The sixteene appointed to gouerne Paris.

To the King concerning his very great clemencie.

Amongst the goodly virtues, this is one very excellent,
Pitifull to be to the vanquisht, and to pardon all:
But take heed of too much, chiefly to rebels impenitent:
For Cæsar as great a prince, as your selfe, did thereby fall.

Too much pitie spoyleth a citie, yea a kingdome.

Concerning the same matter in Latin, and turned into English.

Pitie in a great prince is a great virtue indeed,
And to be willing alwaies his enemies to spare:
But yet too much pitie is not safe, as we may reade,
By the bloudie death of Cæsar, a prince very rare.

A good thing can hardly be too oftē repeated.

Vpon the same matter.

Heretofore it was a vertue fit for a couragious king,
To the greatest of his foes, grace and pardon to show:
But sith Cæsar was murthered, and that for this thing,
From a vertue to a vice, it is become, as many moe.

In Latin, but translated out of it.

In former time for captains great pity was a virtuous trade:
But sith that Cæsar was destroied, this virtue a vice is made.

To the King.

O thou victorious prince, and now the best of all that line,
God out of his hand into thine, two scepters great doth giue:

France & Navarre.

And in a throne of long ſt indure hath placed thee againe,
In ſpite of all the ſore attempts of that coniured Spayne.
The wiſhes of all Frenchmen good, are heard yet at the laſt,
Thou race of Lewes S. ſhalt reigne, in peace, and ſit full faſt.
That which the heauens giue thee ſure, no man can take frõ thee,
Though voyd of ſcepter and of crowne, thou ſhouldſt commãd with glee.
Notwithſtanding all this, ô King, a King thou ſhalt be ſure,
Its virtue that makes kings, their crowne, & all for to indure.

A worthie ſentence.

In Latin, and tranſlated out of it.

Vnconquered prince, and of thine age, the glorie eke alone,
Enen GOD himſelfe doth ſet thee vp, vpon thy grandſires throne:
And with a happy hãd doth reach, to thee two ſcepters braue,
Which take from the Spaniſh foe, thou ſhalt vphold & haue.
In daies paſt, one of the ſiſters three did ſpin this goodly thred
But though they ſhould denie to her, the gold crowne of thy head,
And eke the holie oyle that was vouchſafed of France to the King,
Which meſſenger both ſwift and faire, from heauen high did bring,
That ſhal not let, but rule thou maiſt, after thy fathers date,
Virtue crowns the king, virtue, I ſay, the king doth cõſecrate.

True, for kings reigne by him.

T. W.

THE FRENCH PRINTERS DISCOVRSE, TOVCHING THE exposition of these words, Higuiero of hell, and concerning other matters, which he learned of the Author himselfe.

MY masters and good friends, the profite that I haue made by the imprinting of this treatie, and that which I owe to this discourse, haue made mee very desirous to knowe who was the author hereof. For after that the French copie was first giuen me at Chartres, at the consecration of the King, by the gentleman of whom I haue heretofore made mention, I did perceiue that sundry learned men, yea and I my selfe, did very easily iudge, by the stile and language of the booke, that an Italian was neuer able to make so good a french worke, and so well polished, as this is, that shweth an absolute knowledge of all the affaires, and of the very natural disposition of all the most famous men of Fraunce. Wherefore we must of necessitie conclude, that hee was a French man that made it, yea such a French man, as had good vnderstanding and intelligence, and was well trained vp at court, & that the Florentine which was about to cary it into his countrie, from whom his seruant stole it together with the male, had but only turned it out of French into Italian, that so hee might cause it to be seene, and read in Italie. And this was the cause why I my selfe trauailed with a certaine wonderfull care, to discouer and finde out him, who had made vs indebted vnto him for this worthy worke, that hath giuen so great pleasure, contentment, and liking, to all good and honest people. But notwithstanding all the inquirie, that I was able to make thereabout, I could not finde a man, that told mee any very certaine and assured newes, touching the

the fame, but ſpeaking only by preſumptions, ſuſpitions, and conjectures: till one of theſe dayes laſt paſt, when I was almoſt paſt hope, to knowe any thing touching the matter, there did by fortune come vnto me in the ſtreet, a very aged man, very leane alſo, and pale, which ſince I haue heard to bee called Maſter Polypragmon, who abruptly and vpon the ſodaine demaunded of me, if it were not I that had printed the Catholicon of Spaine. At the firſt I made ſome difficultie and doubt, to confeſſe it vnto him, fearing that hee had bin ſome one of them, that had bin named therein, and had felt himſelfe moued therewith, as diuers had done: no, no, ſaith he, keep not cloſe from me, that that all the world knoweth, I was at Tours when you firſt imprinted it, and know indeed the name of them, that gaue you the originall copie thereof: but for all that it may bee, that neither your ſelfe, nor they which gaue you it, knewe who was the author thereof. Perceiuing then, that he knewe ſo much of this matter, I could not but confeſſe, that in truth I had printed it at Tours, but that I was not able to finiſh it, but in the very time that I muſt truſſe vp my baggage to come to this citie, after that the Pariſens were returned to their former good vnderſtanding, and brought into the obedience of the King. That fell out well for you, ſayd he, for before that you had ſet it abroad, diuers men had ſcent ſundrie imperfect, and defectiue copies, which had very much ſtirred vp their deſire, to ſee the reſt well poliſhed and publiſhed. But you are much out of the way, when in your Epiſtle ſet before the booke, you ſayd that it was an Italian that made it, at the aſſebly of the Eſtates of Paris. For I know very well the name of him that compoſed it, who alſo lodgeth not farre from hence. Whereupon I was very glad of this encountring, and I did very earneſtly pray him to name him vnto mee, at the leaſt wiſe, if it were lawfull for me to know him: becauſe that I had very many thinges of great importance, to tell him for his benefit and honor. I will ſayd he, tell you his name, and

That is Maſter buſie bodie.

will

wil also shewe you his lodging, vpon condition, that you will not disclose it to any man, for he is a person that doth not loue to be so much visited, as many doe now a daies. Those that told you that hee was of Italie, were deceiued by one letter only, he is not of Italie, but of Alethie, which is farre differing from the other: and he was borne in a little towne, that men call Eleuthere, inhabited heretofore and built by the Parrhesiens, who haue continual warre against the Argyrophiles, & Limomanes, a very puissant & populous natiõ. His name is the Lord Agnoste, of the familie and stocke of Misoquenes, a gentleman of good estate and no deceiuer, which loueth the counsell of wine better, than the councell of Trent. You shall know him by this, that he is alwaies attired after one maner, and neuer changeth his apparell or garments, as if hee had nothing els but to thinke vpon, and to gouerne Lions. Hee is a great little man, that hath his nose between both his eies, his teeth in his mouth, his beard vpon his chinne, and willingly wipeth his mouth, and his nose vpon his sleeues. You shall find him at this present, lodged in the streete of Goodtime, at the signe of the Rich labourer, and he goeth very often to walke in the blacke Friers, because hee loueth them very well. And hereupon I recommend me vnto you, for I haue to deale in other places, by reason of certaine packets that are come from Rome, which assure vs, that our absolution hangeth by no more, but a twisted thread at this time of the yeere. As hee had very brutishly & thickly spoken these words, he went his way, and left me yet in suspence, notwithstanding I was somewhat better satisfied, than I was before, sith I knewe the name, and the lodging place of mine author. And at the same time I went thorow all the quarters of Paris, and inquired of the street, and the signe that he had told me, but no newes were to bee found, neither of Good time, nor Rich labourer. In the daies following I did weare three paire of shoes, or thereabout, in running vp & down the streets, & could learne nothing. To be brief, I had bin

That is, Truth.

That is, Libertie.

That is, Free speakers.

That is, Louers of mony.

That is, Desirers of honor.

That is, Vnknowne.

That is, a hater of gardens.

in the same state stil; but y by hazard, I met with a certain honest mã, whó I had sometimes heard say, was a Parresié, of whom I asked the same question, which I had vnprofitably made alreadie tenne thousand times, and that to so many men. He told me that he had heard speech of a certaine gentleman of Eleuthere, and of the familie of Misoquenes, but he knew not whether it were he that I asked for, because that there were diuers of that name in Alethie. I besought him to guide me to the lodging of him whom he knew, which thing he did, and at the last, after many turnings and windings, thorowe sundrie & diuers little streetes, he shewed me a little low doore, into which I entred without knocking, and found in a little high chamber, very pleasant & well furnished, a man of goodly representation, leaning and reading vpon a booke, drawing very nigh to the cut and fashion that that man master Pol had described vnto me. I demaunded of him (greeting and reuerence being presupposed) whether he were the Lord Agnoste Misoquene: men indeede (sayd he) call me Misoquene, but I am not Agnoste. He whom you inquire of, is indeede my very neere kinsman, and we are both two of one countrie, and of one towne, but it shall be very hard for you at this present to finde him: for his lodging is more hidden and secret, then the neast of a Tortoise. Notwithstanding, if you would haue any thing with him, I can from hence at any time aduertise him thereof. Then sayd I vnto him, Monsieur, I beleeue that it is he, that is the author of that little discourse, that is made touching the holding and assemblie of the Estates of Paris, and of the Catholicon of Spayne, which he hath intitled, *A Satyre Menippized*. I haue heard him himselfe thereof (sayd he) say so. That is a worke (quoth I to him) which hath been very much receiued, and which I haue imprinted (for I am a Printer at your commaundement) without knowing the value thereof. Which may appeare by this, that at the beginning thereof at Tours, I printed but seuen or eight hundred copies, but so soone as it was

seene

seene at Paris (whither I brought it with my presses and mouable goods) the whole world thought it so beautifull and so well done, that men ranne vnto it as to a fire, in so much that I printed it foure times in three weekes, and I am readie now to print it the fift time, if I had conferred but onely one halfe houre with the author. After this, this honest man sayd, I haue oftentimes heard my cousin say, that he was very much grieued, that this treatie came into sight, before he had reuewed the same, and cut off diuers things, which it may be, he thought easie enough to passe then, when he composed the same: but in the time wherein we are, it may bee they may ingender some scandale, and offend some persons of qualitie, who are named therein, or poynted out thereby. For those which haue acknowledged and amended their faults, do very well deserue, that men should suppresse and burie the remembrance therof, rather then refresh it, and make it perpetuall, by such prouoking and merrie writings. Also I haue heard him complaine of a certaine booke seller, who either thorowe couetousnes, or of iealousie towards others, hath caused this worke to be printed in very small letters, ill corrected, and very vnpleasant: and who also hath been so rash and headie, to take from it, and to put to it, whatsoeuer pleased himselfe, which thing indeede iustice ought not to indure. Notwithstanding the argumẽt is publike, whereunto euery man may put additions, specially such as respect the matter: for otherwise, or besides that I know very well, that my sayd cousin, neither wisheth, nor hopeth to haue honor or praise thereby. Then I demaũded of him, if there were not any meane for me to see the said lord Agnoste. And he answered me, that there was not any for that season, because that his sayd cousin did sometimes shut vp himselfe for eight daies space together, without seeing any man. But yet that if he had a mind to know any matter concerning his intent or purpose, he thought he was able to satisfie me, euen aswell as his cousin himselfe, because that they had oftentimes

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discourſed together, touching this matter, as alſo concerning this, that ſome came vnto him euery day to report vnto him the ſpeeches which men vſed in the palace, and thorow out the citie touching his booke. I will therefore bee bold, ſeeing that I cannot haue this goodnes to behold him, euen I, I ſay, will be bold, to demand of you ſome doubts, whereat I ſee ſundry men to ſtumble, and not to be able well to reſolue themſelues. Firſt, wherefore did he affect this new title of Satyre Menippized, which all the world vnderſtandeth not, ſeeing that in the written copies, it had this inſcription, The abridgment and ſoule of the Eſtates. This queſtion (ſayd hee) cannot fall but in ignorant ſpirits, for all they which haue bin brought vp in learning, knowe very well, that this word Satyre, doth not only ſignifie a poeſie, containing euill ſpeech in it, for the reproofe, either of publike vices, or of particular faults of ſome certaine perſons, of which ſort are thoſe of Lucilius, Horace, Iuuenal, and Perſius: but alſo all ſortes of writinges, repleniſhed with ſundry matters, and diuers argumentes, hauing proſe and verſe intermixed or mingled therewithall, as if it were powdred neats tongues interlarded. Varro ſaith, that in ancient times, men called by this name, a certaine ſorte of pie or of pudding, into which men put diuers kindes of hearbes, and of meates. But I ſuppoſe that the word commeth from the Græcians, who at their publike and ſolemne feaſtes, did bring in vpon their ſtages or ſcaffolds, certaine perſons diſguiſed, like vnto Satyres, whom the people ſuppoſed to be halfe Gods, full of laſines, & wantonnes in the woods, euen ſuch a one, as preſented himſelfe aliue vnto Sylla, and ſuch a one of them as Saint Hierome rehearſeth, appeared vnto Saint Anthonie. And theſe men diſguiſed after this manner, being naked and tattered, took a certaine kind of libertie vnto themſelues, to nippe and to floute at all the worlde, without puniſhment. In olde time, ſome made them to rehearſe their iniurious verſes all alone, without any other matter in them

them, then railing and ſpeaking euill of euery one, afterwards men mingled them with Comedie players, who brought them into their acts, to make the people laugh: at the laſt, the more graue and ſerious Romanes chaſed them altogether out of their Theaters, and receiued in their place, Vices in playes: but the more wiſe and wittie Poets vſed them, to content therewithall, their owne bad ſpirit of euill ſpeaking, which ſome of them thought to bee the chiefe goodnes. And there are great numbers of them found in our countrie of Parreſie, who loue rather to loſe a good friend, then a good word or a merrie ieſt, applied well to the purpoſe. Wherfore it is not without cauſe, that they haue intituled this little diſcourſe, by the name *Satyre*, though that it be written in proſe, being yet notwithſtanding ſtuffed and ſtored with gallant Ironies, pricking notwithſtanding and biting the very bottome of the conſciences of them, that feele themſelues nipped therewithall, concerning whom it ſpeaketh nothing but trueth: but on the other ſide, making thoſe to burſt with laughter, that haue innocent hearts, and are well aſſured that they haue not ſtrayed from the good & right way. As concerning the adiectiue *Menippized*, it is not new or vnuſuall, for it is more then ſixteene hundred yeares agoe, that Varro called by Quintillian, and by S. Auguſtine, the moſt skilfull amongſt the Romanes, made Satyres of this name alſo, which Macrobius ſayth were called Cyniquized, and Menippized: to which he gaue that name becauſe of Menippus the Cynicall Philoſopher, who alſo had made the like before him, al ful of ſalted ieſtings, & poudred merie conceits of good words, to make men to laugh, and to diſcouer the vicious mē of his time. And Varro imitating him, did the like in proſe, as ſince his time there hath done the like, Petronius Arbiter, & Luciā in the Greek tongue, & ſince his time Apuleius, and in our age that good fellow Rabelaiz, who hath paſſed all other men in contradicting others, and pleaſant conceits, if hee would cut off from them ſome quod-

libetarie ſpeeches in tauernes, and his ſalt and biting words in alehouſes. Wherefore I cannot tell what manner of men theſe daintie ones are, that thinke ſome doe euill, that according to the example of theſe great perſonages, ment to giue vnto a like worke, a like title vnto that of theirs, which is now become common, and as we ſay, appellatiue, whereas before it was proper and particular: as not long time ſince, a learned Flemming and a good Antiquarian, hath vſed the ſame. And this is al that I can tell you in this reſpect. If you deſire any other thing, I will tell you my aduiſe or opinion. Then ſayd I vnto him, I am ſufficiently ſatisfied as touching the title; but there is very great diſputation amongſt ſome, what the author ſhould meane by theſe tearmes, *Higuiero of hell:* for there are very many perſons that knowe not what it meaneth, and make thereof ſundrie horned and ill fauoured interpretations, ſuch as in my minde the author himſelfe neuer thought of. I knowe very well (ſayd he) that there are diuers that deſire to play about the affinitie of the words: ſome, to make themſelues merrie therewith: and others to draw the author into enuie: but there is much oddes betweene eight and eighteene, and a great difference betweene breathing and whiſtling. I haue heard my couſin a hundred times ſay, and I knowe it alſo as well as hee, that *Higuiero of hell,* ſignifieth no other thing in the Caſtillian or Spaniſh tongue, but the Figge tree of hell. For the Spanyards, as alſo the Gaſcoignes, turne the F into H, as *hazer, harina, hijo, hogo, higo,* for *faire,* that is, to do, *farine,* meale, *fils,* a ſonne, *feu,* fire, *figue,* a figge. And this at this time is but too common in Paris, where the women haue learned to ſpeake, as well as to doe, after the Spaniſh manner. Where he ſayth then, that the drugge of the Spaniſh Iugler, or Apothecarie, was called *Higuiero of hell,* it is for diuers reaſons. Firſt, becauſe the figge tree is a wicked and an infamous tree, the leaues whereof (as we may ſee in the Bible) haue ſerued heretofore to couer the priuie parts of our firſt parents,

rents, after that they had sinned, and committed high treason against their God, their father and creator: euen as the Leaguers to couer their disobedience and ingratitude against their King, and him that hath done thē all good, haue taken the Catholigue, Apostoligue, and Romane religion, and thinke therewith to hide their shame and sinne. This is the cause also why the Catholicon of Spayne, that is to say, the pretext which the King of Spayne, and the Iesuites and other preachers, wonne by the double duckets of Spayne, haue giuen to the seditious and ambitious Leaguers, to rebell against their naturall and lawfull King, and to fall away from him, and to make in their owne countrie, warre more dangerous than ciuill, may very properly bee called, the Figge tree of hell, in steed that that wherewith Adam and Eue did couer their open sinne, was the Figge tree of Paradise. And euer since that time this tree hath alwaies been accursed, and of euill name amongst men, bearing neither flowers nor any buddes, nor any thing els to garnish it withall, and the very fruite it selfe hath from thence been drawne to name the most dishoneſt part of women, and the most filthie and foule disease that breedeth in the parts, that wee cannot well name. You are not ignorant of this also, that the ancient people did account this tree amongst the gibbets or gallowses: as for example, whē Timon the Athenian would haue plucked vp one of them that did him some anoyance in his garden, and whereupon sundrie had in former time been hanged, he caused to bee proclaimed with the sound of a trumpet, that if any were willing to be hanged, he should dispatch and come thither quickly, because he ment to cause it to bee pulled vp by the rootes. Plinie teacheth vs, that this tree hath not any sent or sauor; no more hath the League. Againe, that it easily casteth her fruite; and so hath the League done: that it receiueth all manner of corruptions, as the League hath receiued all sortes of people: and that it doth not last or liue long; no more hath the

League done: and that the greateſt part of the fruite, which appeareth at the beginning, neuer commeth to ripenes; no more hath that of the League. But that which yet better agreeth with it, and hath many more conformities with the League, than S. Frauncis hath with our Lord, is the Figge tree of the Indies, which the very Spanyards themſelues haue named the Figge tree of hell. Concerning which Mathiolus ſayth thus much for truth, that if a man cut but onely one leaſe from it, and ſet but the one halfe thereof within the ground, it will take roote there, and afterwards vpon that leaſe there will growe an other leafe, and ſo leaues growing vpon leaues, this plant becommeth hie as it were a tree without bodie, ſtalke, branches, and as it were without rootes, in ſo much that we may reckon it amongſt the miracles of nature. Is there any thing ſo like and ſo much reſembling the League? which of one leafe, that is to ſay, of a very ſmall beginning, is become by little and little, from one perſon to an other, to this great height wherein we haue ſeene it: and yet notwithſtanding, becauſe it wanteth a good foote, or a good ſtalke to beare it vp, it withered and decayed at the firſt blaſt. But this is not all. This Figge of the Indies, called (as you haue heard) the Figge tree of hell, bringeth foorth fruite like vnto the common figges, but yet ſomewhat more groſſe and great, finiſhing by the forepart in a crowne, (theſe are the proper tearmes of Mathiolus) and are of colour betweene greene and purple, within there is nothing, ſauing a certaine kinde of puffed matter, as in our figges, but yet ſo full with a certaine red kind of iuyce, that it tainteth mens hands, as the mulberies or blacke beries do, and cauſeth them that receiue it, to make vrine as red as bloud, wherof many people are grearly afraid. Haue you not ſeene that the League hath had the very ſame effects? The fruites thereof haue been great, and more puffed vp and ſwollen than common fruites, and their end was a crowne, that is to ſay, the crowne of France, to which it tended: the colour of the

League

League was greene and red: greene for the ioy that they had of the death of the late king, whereof they did a long while weare the scarfe: and red, as well that they might bee knowne in the liueries of the Spanyards, as for the bloud of the good Frenchmen that they ment to shed. This Figge tree of hell is so common in the Iland of Hispaniola, newly discouered in the Indies, that a certaine Italian author sayth, that the whole countrie is full thereof, and that there it commeth as it were in despite, euen vnto the courts of their houses. There is also an other Spanish Phisition, named Iohn Fragosus, that writeth of the propertie of a certaine oyle (which they call the oyle of the Figge tree of hell) in these tearmes: Some late men that write of the things of the West Indies, haue a peculiar chapter of a certaine oyle that they call, the oyle of the Figge tree of hell, and they say, that it commeth from Gelisco, a prouince in newe Spayne. And a little after hee sayth: It is the same that they account *Cherua*, or *Catapucia maior*, which the Italians call, *Palma Christi*, or *Mira solis*. All which plainlie declareth, that that which the Italians call *fico d'inferno*, that is, the Figge tree of hell, it is called by the Spanyards, *Higuera d'inferno*, or in the Castillian tongue, *Higuiero d'infierno*, that is as before, the Figge tree of hell. These then are the reasons that haue moued my cousin, to name the Catholicon of Spayne, the Figge tree of hell; because that the Spanyards so call that Figge tree of the Indies, that beareth her fruite full of bloud, as indeed the League hath done. And if a man would proceede yet further, and say that that Figge tree is the Palmar, you shall finde therein a thousand other conformities or agreements, which it would be too long to discourse vpon: and amongst other, that which a certaine Phisition of Africa hath written, that of the tree Palmar alone, a man might make all manner of tooles and prouisions for a shippe, yea the very shippe it selfe,

and that the fruite thereof may be applied to all vſes, and ſerueth for bread, for wine, for linnen cloth, for veſſell, for table, for couering of houſes, and in a worde, for all that a man would haue: as the League at the beginning of it, ſerued for all ſortes of people: for all ſortes of hopes, and for all meanes, to couer all ſortes of paſſions, as of hatred, of couetouſnes, of ambition, of reuengement, and of ingratitude. There is indeede another tree, which *Baptiſta Ramuſius*, calleth Higuero, and ſaith that it muſt be pronounced by foure ſillables: but I am ſure it was not the purpoſe of my couſin to ſpeake thereof, no more than of *Lathyris*, or of *Helioſcopion*, which the grammarian *Nebriſſenſis* calleth alſo *Higuera del infierno*, that is the figge tree of hell, becauſe hee witches and ſhee witches commonly vſe it, to worke their charmes and inchauntments by, as the Leaguers haue vſed the name of Catholike religion, to charme and inchant the people withall. And this as I take it, may ſuffiſe or ſatisfie them, that would diuine or diſpute concerning this terme. Some haue tolde my couſin, that diuers thought hardly of it, that hee hath expreſſed the proper names of ſome of the ſeditious and principall authors, of all the miſerie and miſchiefe of France. But I haue heard him ſay, that hee was of ſuch a countrey, where they vſed to call bread, bread; & figges, figges. Thoſe that for money had deliuered their owne citie to Phillip King of Macedonia, complained indeede that his ſouldiers, after the yeelding of it, called them traitors, and vpbraided them with their treaſon. I knowe not (ſaid the King) how to doe you any helpe in this, for my ſouldiers are groſſe and lumpiſh fellowes, and call things by their owne names. Thoſe, who after they had cauſed ſundry townes to reuolt againſt the King, & had as much as they could maintayned warre, and exerciſed al manner of tyrannies againſt the poore people, and hauing ruinated all their neighbours, and who ſeeing themſelues no longer able to holde out, and that there was no more to catch or take, did very dearely ſell thoſe places

An herbe of the kinde of ſpourge.

A kinde of ſpourge, with a leafe like purſelane.

to

to the King, and deliuered vp the poore inhabitants to his mercy, ſhall thoſe I ſay, be angry, if men call thē traytors? But it were a hard matter, that no one word ſhould ſcape the Parreſiens, euen againſt them that haue taken golde and ſiluer, and that haue merchandized, & bought, and ſolde, to come to a certaine price, I wil haue ſo much for doing it. For though that they had done that which they ſhould haue done, (as Iudges that execute iuſtice, which they are bounde to doe) yet for all that, in taking money they haue marred all, and ought not any longer to receiue honor, for their good doing. They cannot ſaue themſelues from this, that men ſhould not call them traitors, troublers of the ſtate, merchants, and ſellers of their countrie; and there is none but God alone, that can bring to paſſe, that things alreadie done, ſhould not bee done, neither can hee bring to paſſe, (vnles it bee by a certaine kinde of groſſe forgetfulnes, which hee can bring vpon our ſpirites or vnderſtandings) that wee ſhould not remember any more, that which is alreadie paſt. And concerning this matter one of our poets, (whereof our town Eleuthere, is very well furniſhed) hath ſpoken not many dayes ſince, in ſixe ſmall verſes,

Thoſe that thorow ciuill warres, for gold and ſiluer told
Vnto the King doe ſell, places and townes of hold,
Though in my minde, good markets they doe make:
(For, for ſome ſmall coyne, they expoſe thēſelues to ſtrife,
And therewith all doe ſell their honor and their life)
Yet neuer did honeſt man this trade vpon him take.

Notwithſtanding, if any are to be found, that at the beginning ſuffered themſelues to be caried away, with the flood of the League, whether it were for feare to forgoe their religion, or for ſome particular affection that they bare to the heads of that ſide, or for ſome diſpleaſure and hatred, that they had conceiued againſt the late King, they are they themſelues, that ſubmitted themſelues to, and that acknowledged, the preſent King, ſo ſoone as they ſaw him to become a catholike: and haue brought

into

into his power, the places that they holde without marchandiſe, or entring into compoſition with their maſters: and theſe are more excuſable, for their firſt error or fault, than the other: yea they deſerue recommendation and praiſe, and to be put in our chronicles, for that they haue deliuered their countrie from the Spaniſh crueltie, as we ſee to haue bin done to them, that haue freed France from the Engliſh men. Frō whence haue proceeded ſo manie goodly priuiledges, to families, to townes, and to communalties, who of themſelues did ſhake off the ſtrange yoke, that they might the better ſubmit themſelues to the ſweet power of their naturall Kings. But that which moſt grieueth all honeſt and virtuous people, is to ſee that they, that haue not done it but by force and neceſſitie, are yet notwithſtanding ioyfully entertained, receiued, and welcommed, and boaſt that they are the cauſe that the King is conuerted. Theſe men cauſe mee to remember a certaine anſwer, that Fabius the great gaue to a Romane captaine, gouernor of Tarentum, who after that hee had ſuffered the towne to bee loſt by the treaſon of the citizens, bragged of this, that hee was the cauſe, that Fabius tooke it againe. Truely (ſayd Fabius) I had not taken or recouered the towne, if thou hadſt not loſt it: euen ſo may theſe people bragge and boaſt here, that they are the cauſe of ſo many Trophees & triumphes as the King hath atchieued in conquering his realme againe, for without their treaſon and rebellion, he had not gained ſo much honour, as he hath done by bringing them vnder, and ranging them to reaſon. I ſaw alſo others, that haue not ſo much as ſtirred out of their houſes, and from their quiet reſt, to rent and teare the name of the King, and of the princes of the blood of France, as much as they were able, who alſo not being able any longer to withſtand, by reaſō of the great neceſſitie that preſſed them, becauſe they had two or three daies, before the reducing of their towne to the Kings obedience, ſome good ſighing and ſenſe to doe better, and yet notwithſtanding at this day,

those that speake most loftily, and haue great estates, offices, and recompences, and bragge that they haue done more seruice to the King, & to Frãce it self, thã those that forsooke their houses, their goods, and offices, for to follow their prince, and who did willingly indure all maner of needs, rather than so much as to winke at the tyrannie of these strangers, whether they bee Lorraines, that is of the Guysian faction, or Spaniards. But this complaint deserueth an other Satyre Menippized. But for this time I will tell you no more, but two small quartains or verses, which two of our good countrie men made by the way, or vpon the sodaine, as wee say, at a certaine time, when we discourſed vpon this matter.

If French men lewd, in Fraunce recompenſed bee,
And the beſt men aduanced to no degree,
Let vs ſomewhat be lewd: men will forget the offence,
He that hath not done ill, ſhall haue no recompence.

The other euen at that very instant time also, pursued the selfe same matter, and to no lesse purpose, than the former verses were.

To be welcome indeed, and our affaires well to do,
During this tedious time, and miſerable to,
Agnoſte my friend, canſt tell what way we ſhall take?
Some place lets ſurpriſe, and then our peace we will make.

I know very wel, that there are many people, that take no delight to heare men speake and write thus freely, and are offended at the first worde, that any man mentioneth our afflictiõs alreadie past, as though after so many great losses, they would take away from vs our feeling and our tongue, & our speech, and libertie giuen vs to complaine withall. But herein they should doe worse vnto vs, than Phalaris did vnto them, whom he stifled and choaked in his brasen bull; for hee did not hinder them from crying, but this rather, that he would not heare their cries, as the

cries of men, leſt he might haue pittie vpon them, but as the bellowings of bullockes and buls, the better to diſguiſe the ſound of mans voice. This is a hard caſe, that they that haue beene pilled, robbed, impriſoned in the Baſtile, ranſomed, and driuen from their townes, & from their charges, ſhould not caſt out ſome euill ſpeech againſt them, when at their returne, they find their houſes voide, forſaken, ruinated, wherein there is nothing but the bare wals, whereas they left them richly ſtored with moueables, and handſomely trimmed vp, with all maner of things. Who can euer ſtop the mouth of the poſteriry, and hinder them from ſpeaking of the third part, and of them that haue brought it out, & nurſed it, & which keep it yet ſhut vp in a chamber, nouriſhing it, and ſuſtaining it with good meate, one day to bring it forth vnto light, and to cauſe it to be ſeene, well fauoured, and very great, when they ſhall ſee time and commoditie fit for it? It was neuer yet heard of, neither ſhall it euer bee, (what lawes or ordinances ſoeuer, men may make therefore) that euill ſpeech ſhould not be better receiued than praiſe, ſpecially when it is drawn from the trueth it ſelfe: and that there is not a hundred times more pleaſure, to ſpeake euill of ſome ſlothfull perſon, than to praiſe an honeſt man. This is the puniſhment that wicked men cannot eſcape, and though they haue all their pleaſures beſide, yet at the leaſt muſt they haue this dipleaſure, & this worme about their hearts, to know that the people teareth them in pieces, & ſecretly curſeth them, and that writers wil not ſpare them after their death. Thanks be to God, we are not vnder any Tiberius, that ſpied out the ſpeeches of his ſubiectes, or that made of all offences newe articles of high treaſon againſt the Prince. He giueth to honeſt people, as much libertie as they ſhould deſire: hee knoweth the naturall diſpoſition of French men, as one that cannot indure, neither all bondage, nor all libertie. Likewiſe it were not reaſonable continually and for euer to ſtirre vp our olde

quarrels,

quarrels, and to vſe iniurious faſhions, that might hinder the kitting together againe of his people, in one and the ſame deuotion, vnder his obedience. For it were better to endeuour to ſweeten our euils, than to make them more ſharpe, to the ende that we may all of vs range our ſelues to the ancient fidelitie, and humilitie which wee owe vnto our King, without partialitie, or varietie of minds. Neither ſhould any man thinke it ill, that wee pricke and prouoke them, that ſhewe themſelues to bee reſtiue, and ſeeme as it were to repent that they haue repented. In all euents whatſoeuer, when there ſhall be no other, but thoſe that are notoriouſly wicked, and yet will bee offended therewithall, I beleeue that the Parreſiens will not bee much grieued therewith. Neither doubt I, but that little Oliuier, and Boucher, and d' Orleans, will bee now much troubled, to make ſome Anticatholicon, and Apologies, againſt the tables and tapiſtries, for they haue now leaſure to ſell them, and many men looke for them, if their Lucubrations and ſtudies, may deſerue ſuch expectation. As concerning my ſelfe, I will alwaies counſell my couſin to buſie himſelfe about ſome other thing, than to anſwer them. But I know more than a dozen in our towne, or citie, whoſe paper and pen are eaten vp, and yet attend but ſome compulſorie matter, to make extracts, and *vidimus*, out of their Menippized Satyres, much more bloudie then the firſt. If you learne any thing thereof, I pray you my good friend, cauſe me to vnderſtand the ſame. You perceiue how to pleaſure you, I haue a little ſtraied from our purpoſe, and haue ſuffered my ſelfe to be tranſported to indignation and wrath, which I haue conceiued againſt thoſe people, that yet build vpon the foundations of the firſt rebellion: and who alſo threaten vs, to play with ſharpe and edged ſwords, whereas heretofore they haue plaied but with rebated weapons. And indeede I was not farre off from powring forth my choller vpon the Ieſuites: but becauſe I vnderſtand they

are not like to continue long in this countrie, and by that meanes the Spanyards shal haue no greater present taste, (for as a deputie of Bourgongne sayd well, a Spaniard without a Iesuite, is as a partrich without an orenge, or some other sauce) I am contented to say nothing. But to returne to the point, from which wee haue gone aside. I pray you, if you doe againe imprint the Satyre Menippized, to blot out of it the names of them, that are become the Kinges good seruantes, and who also continue therein with some good resolution. And albeit there are still some, that yet shake in the haft, and haue neede of a yeeres triall at the least, before they may be trusted, or haue their names rased out of the booke: notwithstanding, sith it belongeth not to you or to mee to iudge of them, the best way will bee to take out of the booke all proper names, and not to offend any one man of them, that may hurt, and bee in the midst of vs. And this is that, that I meant to say vnto you for the last point. And so you shall leaue mee, if you list, to my rest, for it is nowe supper time. And then I perceiued verie well, that hee ment to giue mee leaue to depart, and I prayed him, that hee would pardon me, because I had bin so tedious vnto him, but I had taken so great pleasure to heare him, that the time seemed vnto mee not to bee long. Notwithstanding I beseought him that before I did depart, I might yet a little aduertise him, that sundry men saide, that the oration of the Lorde of Aubray, was to too long, and ouer serious in comparison of them that went before it, which were all very short, and full of fictions: and that I for my part, could not tell either what to answere, or what reason the author had, to leade him so to doe. Whereunto hee aunswered and sayd, neither doe I, for my part, vnderstand anie more thereof than you, but that I suppose that my cousin ment to imitate therein the naturall disposition of the saide Lorde of Aubray, who is

so

ſo aboundant and plentifull in reaſons, and can neuer finde an ende, either of his knowledge, or of his diſcourſe, and ſpecially in ſuch an action, as wherein hee ought to make ſhew of all that hee knewe, and that with a deſire to perſwade, if hee could. But in that he hath made him to ſpeake ſo ſeriouſly, it was to procure vnto him more dignitie and credite, than to thoſe other that went before him, who all of them are ranke knaues, to whome it had not bin ſeemely, to haue made them ſpeake any good thing: and indeede there was none found but hee, in whoſe mouth it was fitte to ſpeake the truth, and to ſet out things that might ſerue for the inſtruction, and ſerious knowledge of matters alreadie paſt. And this is all the craft, that men ment thereby, and the coine wherewith they ſhould pay theſe delicate and fine eared men, in whoſe power it is, to pare and cut off from it, or els to read no more, but the fourth part or halfe of it, as they themſelues liſt, if they thinke the whole too long. But in this matter I referre my ſelfe to men of better iudgment, whether there bee any thing in it, that a man may take away, and which is not verie fitly applyed to the purpoſe. Notwithſtanding it is permitted you, to cut it, or pare it, as ſhall beſt like you, I for my parte, will not thinke the wine the worſe therefore. And ſo to conclude, I pray you leaue me alone in peace to my ſelfe. Hereupon I durſt not further preſſe him, though indeede I had verie great deſire to knowe, whether hee or the Lorde Agnoſte, had not done ſomething touching the matter of the Ieſuites, but hee ſtopped my mouth, and ſaid vnto mee, wee are accuſtomed according to the manner of our countrie, to ſpeake that that wee thinke. I will therefore tell you, that I ſuppoſe that wee haue diſcourſed enough at this time, and I yet once againe pray you to leaue mee in peace, or let mee bee alone, which when he had ſpoken, he called his ſeruant and ſaid, let one come, and lay the cloth: wherupon I was aſhamed.

to tary any longer, and came away instructed and furnished with these good answers, which I thought good to communicate vnto you, for the contentation and satisfying of them, that are as my selfe, curious to know the truth.

FINIS.

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